A DESCRIPTION OF AN Annuall World.

OR,

BRIEFE MEDITATIONS UPON ALL THE HOLY-DAIES IN THE YEERE.

With certaine Briefe Poeticall Meditations of the day in generall, and all the daies in the weeke.

By *E. B.*

O Lord our God, how excellent is thy Name in all the World. Psal. 8. 1.

Teach us (O Lord) so to number our daies, that we may apply our hearts unto Wisedome, Psal. 90. 12.



London, Printed by *E. G.* 1641.

A

DESCRIPTION

OF AN

Untill World.

TO THE

Right Honourable *Edmund Wright*,

Lord Major of the City of *London:*

AND

To the Right Worſhipfull the *Aldermen* and *Sheriffes* His Brethren:

Health and proſperity in this life, and eternall felicity in the life to come.



Orthy Senators; I (though far unworthy) having patched and peeced the Fine-ſpun-cloath *of the Prince of Poets,*

Divine Du-Bartas *smooth eloquence, with my* home-spunne ragges *and course materials, and framed thereof a peece of rough Poetry, for my retired thoughts to repose in; presented the same in private to my judicious loving Master, the right Worshipfull* S^r. James Cambell *the* senior *Alderman of this famous City; which I had no sooner brought forth, but this* Annuall World *so closely followed those Poeticall Meditations, that I could not rest satisfied in my mind, till I had likewise produced it: and so after some pleasing labour and travell in divers Authours, I brought it to this maturity, and because they are as* Twins, joy-

ned

ned them both together, and placed the yonger before the elder, even as Jacob was by his father preferred before his brother Esau. But being conscious of mine owne inabilities I was unwilling and very fearefull to come into publique view, especially now in these curious times, wherein many strive to vent the froth of their owne Inventions into the presse. Therefore I did intend to stifle and smother these abortive Notions in the wombe that bore them, and keepe them for mine owne private use. But it so happened that some friends of mine having had the perusall of them perswaded and so overswayed me with their importunate solicita-

tions

tions, that to satisfie their desires I am even compelled to put them into print. Yet fearing to meet with some envious Momus, *who though he doe no good himselfe, delights to mocke and deride others, or some carping* Zoylus, *who to get himselfe fame and credit, will disparage other mens labours; I am bold for the safegard of this little Cottage, which I erected for my owne retired thoughts & recreation (as by the frame thereof may appeare) to seeke for shelter against the blustrous stormes of such Calumniators tongues and pennes under the roofe of your Honour and Worships protection, because I am not unknowne to*

most

most of you, by reason of my attendance upon my said Master; who, as God hath prolonged his life to be called Pater Civitatis, *so I doe humbly acknowledge he hath beene* Nutritius meus *for the space of 17. yeeres and upward. Therefore in confidence of your favourable acceptance of these worthlesse expressions of my affections, I shall ever remaine,*

Humbly devoted to your

Honour and Worships service,

EDW. BROWNE.

3. Junii 1641.
Dies Ascentionis Dom. nostri & salvatoris in Cœlis.

An Epigramme,

On the modeſt Authour of theſe Poems.

Tol'n Water's ſweet: How haſt thou then,
Sweetned our ſweet *Du-Bartas* with thy *Pen*!

An Epigramme To his Criticke.

Didſt not thou buy this Book? The Merchant gave it
Into thy hand: Did not thy hand receive it?
Thou callſt the Authour Thiefe? Tis true: However,
The Thiefe is not ſo bad as the Receiver.

To the Reader.

Wilt thou condemne the Heav'ns bright lampe, (becauſe
The miſt that falls, is but the miſt it drawes?
Or wilt thou taxe the Empreſſe of the Night,
Becauſe ſhee ſhines but with her brothers light?
Or count him worthy to be ſtil'd a cheate,
That ſhall *verbatim*, for thy ſake, repeate

A well preacht Sermon? Or preſent thy view
With a faire Copy? Come there's nothing new:
There's nothing ſpoke, that was not ſpoke before:
We are but deſp'rate debters, and reſtore
To preſent times, what we tooke up on truſt
From thoſe of former ages, and now, duſt.
What if our Floriſt, to ſupply the wants
Of his yong Garden, borrow ſome few Plants
From rare *Tredeskin*; or procur'd from France,
Some new-bred Tulip? ſhall it diſadvance
The credit of his labours, or diſprize
The glory of his Garden? ſhall thine eyes
Picke quarrels with his Flowers becauſe tis known
They came from forrein parts, and not his owne?
Reader, be gentle; whether his flowers be
Borrow'd or ſtoll'n, they yield themſelves to thee.

F. 2.

To

To his much esteemed good friend and Brother,
Edward Browne in due commendation of his
Annual-World and Poeticall-daies.

WHen with much pleasure I had view'd and seene
Thine Annuall-world and sweet Poetick-daies,
I surely thought, I had transported beene
Into Elysium, Paradise of praise;
Into Another-World of rare Delight,
Full fraught with various sweets to sense and sight.
Methought I saw a stately Structures frame,
With Roomes, and Posts, and Porches beautifi'd;
Whence passing, I into a Garden came,
Where walking, with delight, I each-where ey'd
Such choice of pleasant Plants, & fragrant Flowers
As deck and trick Parnassus beauteous Bowers,
Wherein (I say) I saw with full content,
Thou, like a prudent Gardner, didst provide
Out of best Neighbour-Gardens opulent
Choice Sprigs and Plants, set thicke on every side:
Thou, justly made thine owne, by transplantation,
For thine and for thy Readers recreation.
Goe on therefore (deare friend) with full effect,
To plant more such rare Gardens with faire Flowers:
Moe such substantiall Structures to erect,
For holy Meditations wel-spent howres:
That Christians, all their daies may learne of thee,
To make each day, Soules Holy-daies to be.

Your assured loving friend and brother,
JOHN VICARS.

The Pourtraiture of a *Pious Man.*

BEhold a *Godly man* that hath in *heart*
True saving Faith. Alſo in ev'ry part
Of his affections *is true and ſincere,*
Voide of hypocriſie, and ſlaviſh feare.
From out his *mouth* doth *gracious words* proceed:
His *eyes* doe chiefly heav'nly objects heed:
His *hands* diſcharge his *ſtewardſhips* reckoning right:
His *feet* to walke in godly waies delight.
He's mindfull of his death, therefore *his daies*
He takes account of how and in what waies
He ſpends his time, leaſt that *his godly light*
Should faintly blaze, or be extinguiſht quite:
And people doe delight to ſee his waies
So full of good deeds to Gods glorious praiſe:
Yet is *he humble,* for the good that he
Doth doe, he knowes to be a Gift moſt free
Of Gods meere love: and therefore *doth deſpiſe*
The world, the fleſh and devill ſo the prize
Of heav'nly bliſſe he gaines, that's *the Reward*
God gives the Saints; for he doth moſt regard
The *penſive heart* whoſe *hope in Heav'n doth reſt.*
Thus is the man that's truely Godly bleſt.

A preparatory prayer.

O *Holy and everliving Lord God, Infinite in Eſſence, Glorious in Maieſty, terrible in judgement, and wonderfull in all thy waies; how dare* I (a worme and no man) *of ſhallow judgment, dull invention, and brain-ſick wit, being as an Aery meteor in reſpect of thoſe glorious ſtarres, men full-growne, deepe judgements, quicke inventions and ripe wits*) *preſume to write, or ſpeake of ſuch holy myſteries in ſuch unuſuall tearmes, as I here take in hand? Certainely, I muſt acknowledge it is thy onely worke in me, and nothing in my unlearned ſelfe, that hath induced me to undertake ſuch a hard taske. Therefore as thou haſt thus graciouſly begun this worke in me, ſo I hope and pray, thou wilt magnifie thy power in my weakneſſe, and ſo ſtrengthen and enable mee in the performance hereof; that thoſe who are more learned ſeeing and peruſing this imperfect worke of mine, may be induced to enforce all their knowledge and skill to frame a more excellent worke, to the praiſe of thy Name,*

the

the edifying of thy Church, and salvati
and consolation of thy chosen. O Lord
pray Thee pardon and forgive aswell t
errors and faults that I have committed
this Booke, as all the grievous sinnes I hav
heretofore committed against thee fro
time to time, in thought, word, and deed
Give me, I humbly beseech thee, a true sigh
and feeling of them, that the consideratio
thereof may drive me to a serious hearty a
timely Repentance for them. O Lord in
crease my faith, make it lively and opera
tive in good workes: for that purpose per
fect thy love in me, and my love to thy mem
bers; make me now and ever thankefull fo
all blessings spirituall and temporall, con
tinually bestowed upon me, and that for Je
sus Christ his sake thy onely Sonne my alon
Saviour: to whom with Thee holy Father
and thy blessed Spirit, three Persons, and on
God, be ascribed and given as most due u
by me, and all creatures, all honour, glory
praise, adoration, obedience, and thankesgi-
ving, from everlasting to everlasting. Amen

Let the words of my mouth and the Me-
ditations of my heart, be (now an
ever) acceptable in thy sight O Lord
my strength, and my Redeemer.

A generall Survey of *this Annuall World.*

THis insuing discourse may not unfitly bee compared unto the Temple of the *Lord* which King *Solomon* builded: and would very well beseem the head and hand of such a workeman for finishing thereof: for if he that was wisest that ever was or shall be, did not disdaine to write of Trees, from the Cedar in Lebanon to the Hisop on the wal, would never have thought it any disparagement to (and for ought I know, did) write of all the works of God from the base Centre of this earthly Tabernacle, to the highest Mansion of the heavenly

Spheares. For I doe ingenuouſly confeſſe, and humbly acknowledge, that this worke rather requires the ſkilfull Penſill of a rare *Apelles* to draw to the life, or the learned quill of an eloquent *Cicero* to demonſtrate to the full, than my unworthy illiterate Pen or dul invention to deſcribe. Yet having by Gods enablement upon my weak endevours framed this rare ſtructure in my minde, I could not reſt ſatisfied, till I had writ what I had ſo rudely formed. And ſo I have beene bold to compare it to King *Solomons* Temple: for as in that rare Fabrick, there were three courts, the Outward, Middle, and *Sanctum Sanctorum*; ſo likewiſe in this worke I doe obſerve three kindes or *Species* of Meditations. The firſt as the outward Court, are Meditations of the foure ſeaſons of the Yeare, the foure Elements and their effects: The ſecond as the middle Temple, are Meditati-

on

ons of the ſeven Planets, on thoſe dayes that commemorate the meritorious workes of our Saviour Chriſt: And the third, as *Sanctum Sanctorum*, are Meditations of the ſtarry Chriſtalline and firſt moving heaven, on divers feſtivall dayes in the yeare. Now as in *Solomons* Temple there was a porch or gate, where being entred, you might diſcerne the ſpaciouſneſſe of the outward court, and the decent behaviour of the people attending upon the royall High Prieſt therein, the ſolemne offices and ſervices performed by the Prieſts and Levites in the middle Temple, and the beauteous luſtre of *Sanctum Sanctorum*: So likewiſe this worke or building hath a porch or door, which is this briefe Survey of this *Annuall World*; for I have ſet it here in this place as a Preface or Introduction to the following Meditations, wherein you may take a ſhort view of this out-

ward ſquare court in briefe deſcriptions of the foure Seaſons of the yeare, and foure Elements, which are as the foure corners thereof. The firſt, is the Spring and Aire; the ſecond Summer and Fire; the third Autumne & Earth; and the laſt is Winter and Water. As the four ſides of the court you ſhall finde foure pleaſant Meditations. The firſt is of a Flower opening with the Sunne (*Chriſt*) which is a Meditation on the Purification of the Virgin *Mary*. The ſecond is a Tree ſet with the Sun (*Chriſt*) which is a meditation on Palme-ſunday; on the third ſide you ſhall finde a Rainbow, as on the South, which is a meditation on Great Britains Feaſt, the fifth of *November*; and on the laſt ſide, you ſhall behold the *Æquator*, or Æquinoctiall line, as on the North, which is a meditation on the Annuntiation of the Virgin *Mary*. After you have taken a view of this

outward

outward court, you may behold the glory of the true High Prieſt Chriſt Jeſus, in the inner Temple. Firſt, how he prepares an Immaculate Lambe, his innocent ſelfe (to become a Man) for a Sacrifice for the ſinnes of the people, on Chriſtmaſſe day, under the Metaphor of the Sunne. Then how he ſprinckles the precious blood of the Covenant on New yeares day, under the Metaphor of the Moon. Then how he dreſſes and trims the Sacrifice on Aſhwedneſday under the Metaphor of *Mars*. After how he layes the Lambe thus prepared on the Altar of the Croſſe on Good-friday, under the Metaphor of *Saturne*. Then how he diſtributes or communicates the Sacrifice to the people on Eaſterday, under the Metaphor of *Jupiter*. Then how the ſweet incenſe thereof aſcends up to heaven on Aſcenſion day, in the Metaphor of *Mercury*. And laſtly, how the fire from

heaven conſumes the Sacrifice on Whitſunday, in the Metaphor of *Venus*. After you have ſeene the prieſt execute his Office, you may behold the Glory of *Sanctum Sanctorum*, where firſt you may take a view of the Ark, wherein the Law of God was put, the precious Manna kept, and *Aarons* flouriſhing Rod preſerved; on All-Saints day, under the Metaphor of the ſtarry heaven. And as there were three things in the Arke, ſo Aſtrologers note three things in the ſtarry firmament: Firſt, the North-pole, which I name the Eaſt-pole, on the Epiphany. Then the South-pole, which I fix on Innocents day: and laſtly, the Zodiake with which I encompaſſe all the particular Saints dayes in the yeare. Then you may behold the glorious Cherubins that looke toward the Mercy-ſeat, on the Feaſt of Saint *Michael* the Arch-Angell, in the Metaphor of the Chriſtalline heaven.

heaven. And laſt of all you may have a glimpſe of the glorious Propitiatory or Oracle, from whence God revealed himſelfe to the children of Iſrael, on Trinity Sunday, in the metaphor of *Primum mobile*. Thus having ſeene the out ſide of this goodly Fabrick, Now let me demonſtrate the reaſons which induced my fancy to cal this Book *A deſcription of an Annuall World*. And they are but two: Firſt, becauſe, as the *World* is round, ſo is the *Yeare* likewiſe: Secondly, as the *World* conſiſts of the four Elements, and the firmament of the heavens; ſo doth the *Yeare* alſo conſiſt of elements and celeſtiall bodies. To ſhew that the world is round, I ſhall only write what the *Geographers*, who are the deſcribers of the Earth, ſay, that the Earth and Waters make one entire Globe; and what the *Mathematicians* or *Aſtrologians* (who bend their ſtudy in the nature of

celeſtiall

celeſtiall bodies) affirme, That this Globe of Earth and Water is incompaſſed round about with the Elements of Aire and Fire, and that thoſe elements are circled about with the ſeven Planets in ſeven ſeverall Spheares, and that thoſe Planets are embraced with the ſtarry Firmament, and that included within the circuit of the Chriſtallin Heaven, which is comprehended in the *Primum mobile*, or firſt moving heaven: which three firſt are in three proper Orbs, beyond which is *Cælum Empyreum*, which they, nor no man is able to deſcribe. And all theſe doe ſhew, that the compaſſe of the world is round as a bowle or circle, which is ſignified by the ſeverall terms of Globes, Sphears and Orbes. And that the Yeare likewiſe is round, the very name thereof doth import; for the *Latin* name *Annus* ſignifies a Ring or Circle. But beſides the Name, the Nature

Nature of the yeare doth ſhew its Annuall or circular Motion, for times and ſeaſons in the yeare ſwiftly whirle round about; and ſtill where it laſt ended, there it begins againe. As in a cart-wheele the ſeverall ſpokes follow one another in their round or winding motion: that as that ſpoke which was but now upon the earth, is preſently aſcended up in the aire, and ſo comes to the earth againe: ſo the ſeaſons of the yeare follow one another. The Spring followes the Winter, the Summer ſucceeds the Spring; & Autumne followes the Summer, and ſo comes to be Winter againe. Secondly, as the world conſiſts of foure Elements, ſeven Planets, the ſtarry Firmament, Chriſtallin and firſt moving heaven, ſo I have ſhewed, and by the aſſiſtance of the Almighty, I doe intend in this following treatiſe to make manifeſt, that the ſeaſons of the yeare may have an equivalent

equivalent correſpondence with the elements, the dayes which our Church hath ordained to be ſolemnely kept, in remembrance of the meritorious acts of our Savi our may well be compared to the Planets, and the particular Saint dayes, and other Feſtivities to the other three celeſtiall Spheares Now I will conclude this Proem with a prayer to God: that i would pleaſe him ſo to aſſiſt, di rect, and guide me in this worke and all other godly reſolution and enterpriſes that I ſhall take i hand, that as the yeare keeps an continues in its annuall or circu lar courſe, ſo I likewiſe may b never weary of well doing, n give over my heavenly race o piety, but hold out to the end that ſtill as I end, ſo I may begin a gaine in new obedience, and ne wayes of godlineſſe: that ſo ha ving lived the life of grace her on this globe of earth and water

may hereafter live the life of glory, in that moſt glorious Orbe or Spheare of the higheſt heaven, whoſe circumference is paſt all humane capacity. *Amen.*

A briefe deſcription of the *foure Quarters of the Yeare.*

AS in mans body there are foure humours, *Sanguine*, *Choler*, *Melancholy*, and *Phlegme*; & as all compounded bodies conſiſt of foure elements, *Aire*, *Fire*, *Earth*, and *Water*; ſo likewiſe in the yeare agreeable to theſe are foure ſeaſons; the *Spring*, *Summer*, *Harveſt*, and *Winter*; or as the Earth is divided into foure parts, *Europe*, *Aſia*, *Africa*, and *America*: And as in the World are foure corners, commonly called the foure winds, *Eaſt*, *Weſt*, *North*, and *South*; ſo accordingly the yeare is divided into foure parts,

which,

which I terme the foure corner
of the outward court of this rough
hew'd building, to wit, *Ver*, *Æſtas*
Autumnus and *Hyems*.

Firſt, *Ver*, or the Spring, like a
young lively youth, of a ſanguine
complexion, roſie cheeks, ſmooth
face, of light and nimble motion,
caſteth a cheerefull and lovely
look upon the face of the earth,
and with a greene, fragrant, and
lightſome mantle, cloathes her
groſſe body, in variety of whole-
ſome hearbs, ſweet flowers, deli-
cious fruit, and nouriſhing grain,
for the uſe of Man and all crea-
tures. Now it is that Fowles of the
aire couple, beaſts of the earth in-
creaſe, and fiſh of the water mul-
tiply in abundance, and leave the
deepe to live in more ſhallow pla-
ces. The countrey life is moſt
pleaſant, and the aire moſt pure
and wholeſome: to which ele-
ment this ſeaſon is reſembled.
For as the nature of the aire is ho-

and

nd moiſt, ſo is the Spring or ſanguine complexion of a cheerefull nd comfortable condition. Therore I conclude this ſeaſon with a rayer to God, that (as in the pring all vegetative and ſenſiive creatures begin to grow and ncreaſe upon the face of the arth and waters; ſo) it would leaſe him to ſow in my heart ſuch aving ſeed, that now I may begin o grow and increaſe in ſpirituall knowledge, and bring forth the leaſant fruit of a holy life and ighteous converſation, to the glory and praiſe of God, the good f my neighbour, and ſalvation f my owne ſoule.

Secondly, *Æſtas* or Summer, ike a man of full growth, ſtrong nd luſty, in the prime of his trength, with a fierce and fiery aſpect parcheth & withereth graſſe nd graine: for now heat is at the ighеſt, floods at the loweſt, the eas moſt patient, and the winds moſt

moſt calme, the earth ſuted in he
richeſt imbroidery diſtribut t
her bounty to the uſe of livin
creatures; flowers are now in thei
bravery, fruits in their prime, an
all creatures in their luſtre. Th
Sun is now in his chiefeſt ſtrengt
and is as hot as fire, which is th
Metaphor to which I compar
this quarter of the yeare: for a
the element of fire is hot and dry
ſo is the quality of Summer, or hu
mour of choler. The leſſon that
gather from hence is, that as th
Summer ripens all grains & fruit
ſo doe I deſire of God to ſen
downe the Son of righteouſneſ
into my ſoule, to quicken, inflam
and ripen the graces of his Spir
ſowne therein by the ſeed of h
ſacred Word, that I may ſeem
beautifull and lovely as a burnin
and ſhining lampe in the midſt
a froward generation, that othe
of greater gifts ſeeing ſome litt
ſparke of goodneſſe in me, may b
incite

incited thereby far to exceed and excell me, in vertuous qualities and commendable works.

Thirdly, *Autumnus* or Harveſt, like an ancient man with a white head and gray beard, of a ripe age, full of good workes in his youth and ſtrength, performed with an auſtere, ſolid, melancholy and ſage countenance. looking upon the face of the earth with a favourable aſpect, renders to the toyling Huſband-man the fruits of his former labours: for now graſſe is mowne, corne reaped, fruits gathered, leaves fall, flowers fade, and the earth loſeth her former beauty; floods increaſe, ſprings decreaſe, and all creatures loſe their ſtrength and vigour, and the moſt part of ſenſible creatures ſeeke ſhelter againſt the ſtormy enſuing Winter: and therefore well compared to the earth, being cold and dry, of a ſolid temper, groſſe body, and lumpiſh diſpoſition,

tion, (though the naturall quality of this quarter is cold and moiſt as water.) Now the uſe that I learn from hence is, to pray to God to ſend his illuminating Spirit into my heart, that I may ſeriouſly conſider, and wiſely ponder all my former actions, & from thence gather and receive the comfortable fruit of the good God hath enabled me to performe, and truly, heartily, and unfeinedly repent of thoſe things I have done that I ſhould not, againſt God, my neighbour, or my ſelfe: that thereby I may prepare and labour to make my ſelfe ready with ſuch ſtrong and approved furniture as may be able to defend me againſt the bluſtrous and ſtormy aſſaults of the fleſh, the world, and the devill, at the winter of pale faced death.

Fourthly, *Hyems* or Winter, like an angry old man worne out with cares, perplexed with griefe, and impatient

impatient in ſuffering, with a waſpiſh, fretfull, and phlegmatick countenance, looketh upon the face of the earth: for now the bluſtring winds break forth, cauſing the billowes of the Ocean to ſwell, threatning to ſwallow the ſea-toſt Mariner: floods are up, and the cold aire taketh away the ſtrength and vigour from all creatures. The pores of the earth are ſhut by the extreame coldneſſe of the aire; beaſts and cattell ſeeke for ſhelters; Monſters, Serpents, and ravenous creatures for dens, fowles betake themſelves to the warmeſt regions, and fiſhes to the deepeſt waters: ſo that whatſoever the cheerfull Spring, and comfortable Summer did bring forth and nouriſh, this quarter doth deſtroy and vaniſh. In nature it is cold and moiſt as the waters (yet the true naturall quality of this quarter is cold and dry as earth) and well likened thereto, becauſe

of their roaring and turbulent motions; for the Winter is for the moſt part tempeſtuous and ſtormy, in mighty winds, ſlabby rain, thrilling haile and ſnow, nipping froſt, and chilling cold. Now the uſe that I draw from hence, is, the conſideration of old age; that I having by the enablement of *Gods* Spirit finiſhed the delightfull and pleaſant flower of my age in the growth of piety, the flouriſhing Summer of my dayes in vertuous and commendable actions, and the fruitfull contemplation and meditation of the good I have performed, may by *Faith* and *Love* ſeeke and provide for my poore ſoule a ſafe harbour in the Merits of my bleſſed Saviour, againſt the approaching winter of old age, when the ſun of naturall heat declineth, the froſt of chilling griefs perplex mee, and the bluſtrous ſtormes of ſlanderous tongues backbite me. And ſo laying and bequea-

bequeathing my body quietly and comfortably in the bed of the grave, my ſoule may with joy and alacrity aſcend to receive a new growth in eternall glory, with God and the reſt of his choſen veſſels.

A Flower, or a Meditation on the Purification of the *Virgin* MARY.

THus having ſhaped the foure corners of the outward Court of this building, I ſhould now let you take a view of the foure ſides thereof. Therefore as on the Eaſt you may be pleaſed to behold a fragrant and glorious Flower, on which, or rather in which the Sun of Righteouſneſſe did ariſe: Now that I may with more pleaſure demonſtrate the vertues thereof, as a *præludium* to the following diſcourſe, I am bold to make relati-

on of this fancy. As I lay muſing in my bed, me thought I was upon the ſudden wrapt into the element of fire, & looking about me I ſaw no living creature therein. And being much ſcorched by the fervent heat thereof, I deſcended from thence into the coole aire and there I beheld a glorious Rain-bow, upon which I was going to ſit downe, but me thought *Jove* ſeeing my inſolency and pride, caſt me into the ſea, where I ſwimming like a fiſh in troubled waters, could not meet either fiſh or any other creature; ſo being weary with ſwimming, got to ſhore. And as ſoone as I arrived on the land, I beheld a glorious Tree, under the branches whereof I thought to repoſe my ſelf and reſt; but being cold and wet I was enforced to go into the free aire, to receive the comfortable heat of the Sun to drie and warme me. And walking in a garden I beheld

beheld the faireſt flower that ever was ſeene; and being raviſhed with the ſight thereof, but much more with the ſmell, I had a deſire to pluck it up by the roots, & as I was taking hold on it, preſently the Gardiner came to me, and told me that I muſt take heed that I doe not too raſhly touch it, leſt I might deerely pay for it, for that it was ſet there for ſhow and favour, but not to be toucht by me nor any; which threatning I fearing preſently awaked, and underſtood the morall thereof to be to this effect; that I having undertaken to make a deſcription of the whole Univerſe in the Holydayes of the yeare, and having according to my dull fancy in the former Meditation demonſtrated the foure parts thereof, my mind was much troubled to find ſome daies in the yeare equivalent to the effects of the elements. And having examined every Feſtivall day

throughout the yeare, I could no finde any one day to make a fit re ſemblance either of fiſh in th water, or of the Worme *Piranſt* in the fire, but only found a de lightfull Flower and a flouriſhing Tree, which came from the ele ment of the earth, and a glorious Rainebow, an effect of the aire. The Flower I found on this daie ſolemnity in the life of the Virgin *Mary*. And to ſhew that ſhe was a bleſſed Flower ſprung from the root of *Jeſſe*, Nazareth which was the place of her Nativity ſignifies a Flower; and our Saviour that ſprung from her is called *The flower of the field*: So here we have a *Flower* (*Chriſt*) ſprung from a *Flower* (*Mary*) in a *Flower Nazareth*. Now as a *Flower* is fragrant for ſmell, and delightfull to look upon; ſo was the Virgin *Mary* odoriferous in bearing the ſweet ſavour of life unto life in her wombe, and much more pleaſant for our imitation,

tation, in the variety of her beautifull and excellent vertues, bearing Christ in her heart by faith. Therefore I will write of this blessed Flower, as she is learnedly cõpared to King *Solomons Throne*, in these particulars. First, that *Throne* was *the royall Seat* of a King, and she, the *royall Mother*, the *receptacle* of the *King of Kings*. Secondly, in that Throne none but the King only sate: & in *her wombe*, *Christ only* lay. Thirdly, in that seat, *Salomon* sat to judge *all the people*; and in *that flesh which Christ* took of her, shall he sit to *Iudge all* the people, even the *quick and dead*. Fourthly, that *Throne* was made of *Ivory* (a part of a most chaste beast:) and she of the most purest *Ivory*, even *Chastity* it selfe, being an *Immaculate* and perpetuall *Virgin*. And, as *long kept Ivory* turnes *red*, so *long kept Virginity* (as in *her*) turnes into *martyrdome*. Fifthly, that Ivory was covered

over

over with the *best gold*; and her *chaste body* was gloriously enriched with the beames of the *Godhead*, when the *Holy Ghost* came upon her. Sixthly, the *top of the Throne* was not *covered*, but *round* (the *most perfect* figure:) And she, *all round*; without any *base* corners of iniquity: a most *perfect* and *good* woman. Seventhly, this Throne had *six steps*, that made it high; and *Mary* had *six graces*, that made her *eminent*, grace upon grace. A modest woman is a *ladder of graces*. The *first step* whereof in her was her wisdome, *Luke* 1.29. when the Angell came unto her, and declared a blessed message, shee *thought what manner of salutation that might be*: And in the Chapter following, vers. 19. she *pondered* & *considered*: And in the 52. verse after, she *kept these sayings in her heart*; she *thought*, she *pondered*, and *laid to heart the Contents of the Gospell*. A great signe of *wisdome*: nay

indeed

indeed, the trueſt wiſdome of all. The *ſecond degree*, is her *modeſty*; like a good *Maid*, ſhe *feared*, or was abaſhed at the *preſence* of a man. And ſhe anſwered the Angell in *very few words:* this *ſweet ſilence* is a great *vertue*, in a woman kinde. And ſhe was troubled at the manner *of the ſalutation*, to heare her *owne commendations from the* Angell. The more that *goodneſſe* is commended, the more it feares. Theeves ſteale our goods; and commendations our vertues: therfore ſhe was *troubled*; a *great ſigne of modeſty*. The *third degree*, is her *chaſtity*, ſhe was a *Virgin*; we have proofes enough of it, ſhe *her ſelfe* ſayes ſo, *I have not knowne man.* And the *Angell findes* her where a Virgin *ſhould be*: ſhe was not gadding abroad: he found her *at home*, and *within*. The *fourth degree* is her *Faith*: ſhe doubts not of the great myſtery of that wonderfull conception, nor requires a

ſigne,

ſigne, (as *Zachary* did at the conception of *Iohn Baptiſt*;) her, *How can this be*, is not like *his*, *Whence ſhall I know this*? She only enquires of the *meanes*; ſince ſhe *knowes not man*; ſhe had read in the Law, and *beleeved*, that *a virgin ſhould conceive*, but ſhe never read of the *meanes*, *that was* never before *revealed to man*, but *reſerved* for the *mouth of an Angell*. *Zachary* doubted of the Angell *Gabriels* words, even in the *ordinary* courſe of nature; and required a ſigne, therefore he was dumbe, and ſung not his *Benedictus*, till his *ſon Iohn* was born: She asked *no ſigne*; but admiring a worke *above nature*, *beleeves* the ſame Angell, and was *made a ſigne* her ſelfe. (*Behold a Virgin ſhall conceive*, was a *ſigne* to *Ahaz*.) And ſhe ſings her *Magnificat*, before her *ſonne was borne*. And a further demonſtration of her ſtrong *Faith*, was at the Mariage in *Canaan*; in that ſhe was *aſſured* whatſoever

Chriſt

Christ commanded, should be accomplished: though it was against the *ordinary* course of nature; *to turne water into wine.* The *fifth degree* was her *obedience*; she *consents*, and becomes *readily* obedient to the will of God, in saying, *Be it unto me according to thy word.* The *last degree* is her *humility*: which is the *adjunct* to her *obedience*: the last words before the *Act* of the *Incarnation* (the *Be it unto me*) are, *behold the Hand-maide of the Lord.* That is her *profession*, to be a *servant*, in *humility*: what sublime *humility* is this? she is *made the Mother of God*, and yet she *calls her selfe an Hand-maid.* This made one say, that the humility of the Virgin was the *heavenly Ladder*, by which our God *descended* to the Earth. Had she not been humbled to the *Handmaide of the Lord*, she had never sung, *He hath done great things. Virginity* would not serve the turn, *despised humility* is above *magnified virginity:*

virginity: S. *Bernard* was of that minde. To *virginity* (ſayes he) you are *invited*, to *humility* you are *compelled*. Of *Virginity* it is ſaid, *Let him that is able receive this*: but of *humility*, *except you become as one of theſe little ones, ye cannot enter into the Kingdome of Heaven*: without *virginity* you *may* be ſaved, without humility, you *cannot*. And in this very point, he concludes, and is bold to ſay, that *without humility*, the *virginity* of the *bleſſed Virgin Mary* her ſelfe had never beene acceptable. You (ſaith he to the proud virgins of his time) forget *humility*, and glory in your *virginity*: But *Mary*, forgetting her *virginity*, glories in her humility. Be not proud of *virginity*: for in the *Parable of the Ten*, there was as many *fooliſh* as *wiſe*. Theſe *ſix vertues* were in her, as *ſix ſteps* in *Salomons Throne*, which once got over, *Salomon*, or rather a greater than *Salomon* re-

poſed

posed in it, where, after he was set, he had the *Duæ Manus*, the *supporters* of each side the *Throne*, (the *Father* and the *Holy Ghost*) that never left, nor utterly faild him. And at his descent, the *twelve Lions* (the *twelve Apostles*) that shall *hereafter* sit on *twelve Thrones* themselves, and judge the *twelve Tribes of Israel*. And as the *Queene of Saba* came to see, and offer Gifts to *Salomon*, sitting in his *Throne*: *So* came the Easterne Sages to adore, and offer to *Christ*, sitting in his *Throne*, even in the *Lap* of this *blessed Virgin Mother*; where *Salomon* in *all his royalty* was not like him. Such was this *Paradise*, which God prepared to make our *second Adam* in. Yet how *gloriously* soever she be compared, the burden of her song is, *He hath respect to the humble*, and all that she professeth, is, that she is *the Handmaid of the Lord*.

Now should I write the Story of

of her life, according as it is related in the blessed Gospell, or as I finde it written by other learned Authors, I should only shew you a Map of misery and mirrour of patience. As her very name, if it be derived from *Marah*, signifies, a person that is oppressed with carefulnesse and griefe, exposed to all misery and calamity, and prest with continuall vexation and mourning; so her whole life related by the learned, demonstrates that she was continually molested and overwhelmed with penury, excessive travaile, and unsupportable perplexities. For though she came frō the noble stock of many famous Kings of Israel and Juda, being the daughter of *Eliakim*, of the house of *David*; yet by reason of the mutation of worldly felicity, shee was possessed with no great wealth. And so according to her estate a man of mean condition, *Ioseph*, a Carpenter of the same

ſame lineage of the Tribe of *Iuda*, the ſon of *Iacob* (who was the brother of *Heli*) whoſe wife the ſaid *Iacob*, according to the Leviticall Law, after his ſaid brothers deceaſe, maried; ſo raiſing up ſeed unto his brother, *Ioſeph* the ſonne of *Heli* (according to Saint *Lukes* Goſpell) made choice of her for his ſpouſe. And their poverty is more evident, in that they were not of ability (when they were called to the generall taxation) to get roome in an Inne, but faine to rake up their lodging in a poore, cold, and comfortleſſe manger. For her laborious travell, firſt ſhe went to Jeruſalem, being threeſcore and foure miles from Nazareth, to which place, of neceſſity ſhe was to paſſe over diverſe high and ſteepe hils, as Mount Gilboa, whereon King *Saul* kild himſelfe, Mount Gerizim and Hebal, upon which the bleſſings and curſes were denounced, and Mount Ephraim

Ephraim, upon which *Ehud* kild *Eglon* King of the Moabites. Then when her Childe was two yeares old, with whom ſhe and *Ioſeph*, to accompliſh the Word of the Lord, *Hoſea* 11.1. and for feare of *Herods* cruelty, were conſtrained to flye into Ægypt, and continued all the dayes of *Herods* cruell reigne at *Hermopolis*, one of the chiefe Cities of Ægypt, three hundred and foure miles from Jeruſalem, to which place of neceſſity they were to paſſe thorow a barren and unfruitfull wilderneſſe, full of rocks and ſands, deſtitute of waters, and ſubject to many dangers, inhabited by a rude and barbarous people, called *Saracens*, who take their beginning from *Iſhmael*, and as he, ſo they are very cunning in ſhooting and hunting, and live upon robbery and ſpoile. In ſo much as Merchants at this day are conſtrained to go in great companies, leſt they ſhould be endangered

gered by them and ſavage beaſts which abound in thoſe places. And by reaſon of the windes and ſands, they are enforced to guide their journey by the Compaſſe, as men do that ſaile by Sea. Yet thorow this wilderneſſe did *Ioſeph* and *Mary* paſſe, with the Childe *Jeſus*, out of Judea into Ægypt; where they were in danger of theeves, ſubject to be ſmothered by the ſands, conſtrained to travell over high rocks and mountaines, and to reſt in feare of Lions, Beares, and other beaſts of prey, that greatly abound there: beſides, other diſcommodities were incident unto them, as want of meat, drink, and other neceſſaries, there being little water to be found there. After, when they came from thence to Nazareth, ſhe with *Ioſeph* went every yeare to the Paſſeover at Jeruſalem, for the ſpace of fourteene yeares together, about which time *Ioſeph*

dyed, when Chriſt was ſixteene yeares old, and her ſelfe thirty. And as I finde related, during her pilgrimage in this world, which was nine and fifty yeares, ſhe travelled 3506. miles, beſides petty journeyes not worth relation. And laſt of all for her perplexity and vexation of ſpirit; behold and ſee if the propheſie of *Simeon* was not fully accompliſhed in her, that a ſword ſhould paſſe thorow her ſoule. Beſides the miſeries which ſhe ſuſtained in her travell into Ægypt, as is above ſpecified, when ſhe had carefully brought up her Son for the ſpace of twelve years, by remiſſeneſſe and neglect, ſhe with *Ioſeph* thought him loſt, and were faine to ſeek him three daies ſorrowing. After, loſing her loving Aſſociate, (yet I beleeve without any carnall knowledge) in the prime of her dayes, it was no ſmall vexation to her minde. But laſt of all, when her bleſſed

Sonn

Sonne was to ſuſtaine the wrath of God and puniſhment for the ſinne of man, to ſee him reviled by the accurſed Prieſts Scribes and Phariſees nailed to the croſſe by the mercileſſe Jewes, and his ſide pierced with a Speare by the cruell Souldier, ſorrow and griefe did even cut her heart a ſunder, but that ſhe was armed with invincible patience, and comforted by her Son and Saviours glorious Reſurrection and Aſcention. And ſo from the Paſſion of Chriſt to her death, which was twelve yeares, ſhe lived with the beloved Diſciple S. *Iohn* the Evangeliſt in Ieruſalem, and was buried in the Garden called *Gethſemane*.

Thus having deſcribed the beautifull luſtre of this pleaſant Flower, and felt the odoriferous ſavour of this heavenly Plant; look on I pray you, one ſlip more ſprung from this fragrant Flower, which I had almoſt forgot, and

that is her religious care and conformity to the Leviticall Law, or decent order in the Church of God that then was, *viz.* her circumciſing her Son the eighth day, her preſenting him to the Lord, and purifying her ſelfe as on this day, according as God by *Moſes* preſcribed. For as Chriſt had no originall ſinne, ſo he needed not to be circumciſed, as ſhal be ſhewed on Newyeares day; ſo likewiſe the Virgin needed not this outward purifying, which figured our cleanſing from originall ſin, wherein the child conceived and born, polluteth his Mother; which was not ſo in this, for both the conception and birth of Chriſt was ſupernaturall, for ſhe is ſaid to *have ſwadled the Childe*, beyond the ordinary ſtrength of women, who need a Midwife; neithor was ſhe troubled with the uſuall flux of other women in their *Puerpery, being free from the thing hereby ſignified*;

nified; *viz.* a ſinfull child; therefore the common opinion is, that Chriſt came forth without any paine, helpe or pollution, the wombe of the Virgin remaining ſhut; even as the Sun-beams pierceth the ſolid glaſſe without hurting it, for ſhe received no humane ſeed, but was with childe by the Holy Ghoſt. Now why this ceremony of ſanctifying was uſed unto Chriſt, by preſenting him in the Temple, and making an oblation for him, is thus anſwered by *Iunius*; That Chriſt was ever holy from eternity as he was God, and from the very moment of his conception as he was Man; wherefore he was not preſented before the Father, nor ſanctified for himſelfe, but for us, according to the ceremony of the Law. Now ſuch things as in the Scriptures are ſaid to be ſanctified, are either ſanctified indeed, by Inſtitution, or Sacrament. Indeed, in their Nature, or by de-

claration: In Nature, when by the grace of God things are made holy, which were not ſo before; by declaration, when things before holy, are manifeſted to be ſo. Secondly, by Inſtitution things are ſanctified by vertue of Gods command, and promiſe of bleſſing; as the Sabbath is ſanctified. Thirdly, by Sacrament things are ſanctified, either abſolutely, or relatively, that is, both by ſignification, and by the truth of the thing ſignified. And thus Chriſt was ſanctified, though he be the truth of the Sacrament. Firſt, becauſe being Man he would obey the Law, under which he was made: Secondly, that he might ſanctifie the Law in his own Perſon. By Inſtitution, he was ſanctified for us, we receiving the bleſſing through him, as our firſt borne, and Prieſt, abrogating the Leviticall Prieſthood. And by manifeſtation he was ſanctified, when by obſerving this

this Law he was declared holy. Wherefore this act of the Virgin being voluntary, as I have shewed, it was to shew her zeale and conformity to the decent orders of the Church of God. To this might be added her constant course in keeping the Passeover every year, which was a work of great labour & travell. But now these ceremoniall shadowes at the presence of the most glorious bright Sunne Christ Jesus, vanishing away, the Christian Church in all ages since hath in place, or in stead of the Jewes Purification, ordeined and instituted the purification of the heart, by a true, lively, and justifying Faith, and the purification of the life, by unfeined and hearty repentance, in that commendable and decent order of Churching women after their great deliverance from their pain and perill of child-birth, & enjoyneth them to bring not (as then) a lambe, or

two young pigeons, but (the sum of all Legall sacrifices) hearty prayer and thanksgiving, which consists not onely in the lippes, but in the life and conversation. Therefore every religious & wise woman will not be so wedded to their own opinion or selfe conceit, to think that it is any disparagement to her person (be she never so great) or a point of Popery, to give publick praise to God in his Church, but will be willing (as *Mary* here was) to conforme themselves to the godly discipline of the publick worship of God in his Church (if ability of body hinder not) as well as zealous in their own private devotions; for they well know, that one duty of Piety ought not to justle out another, and that it is very requisite that our private and voluntary obsequies should give place to publick solemnities. The sacrifice appointed for this solemnity makes this

this apparant : for the Turtle and the Dove are both mourners, or if you will, both ſignifie the divine worſhip of God ; yet ought not the one to hinder the harmony of the other : for the ſolitary Turtle, and the aſſociable Dove, do both together ſet forth the ſecret tears, and publick meetings of Gods people in divine worſhip : for the Turtle ſignifies *chaſtity*, and the Dove *ſimplicity*. It being obſerved, if the Turtle having once loſt his mate, he careth not for ſeeking any other ; and the ſimple and chaſte converſation of the faithfull is an acceptable ſacrifice of righteouſneſſe unto the Lord. Now they (ſaith *Calvin*) are deceived, that think the Law of Purification to be but a politick law, for God hereby would ſet before the Iewes eyes the corruption of their nature, and the remedy of divine Grace, & did not appoint this only for the purifying of the wife as polluted

polluted towards her husband, but this one law doth abundantly prove originall sin; it being hereby intimated, that the child commeth into the world so impure, as that the very mother is polluted hereby. The offering was for the redemption of the first-borne, *Levit.* 12.6. And hereby it appeareth, That *Joseph* and *Mary* were very poore, otherwise they should have offered a lamb. Whereas the child was before presented with gold, it is not to bee thought that they brought him any great quantity, but some little offering, more for honour than for enriching. It is to be considered, wherefore a pair of Turtles or two Pigeons were now offered. The Turtle is most in loquacitie among Birds, and the Dove in mildnesse: And such is Jesus become unto us, being most milde: And Christ as the Turtle by the voice of his Gospell, and the sincere preaching thereof, al-

luret

ureth the whole world unto him, and filleth the Garden of his Church with his own melodies, as it is ſeene at this day, *The voice of this Turtle is heard in our Land.* For the confirmation of the truth of Chriſts preſentation in the Temple, Saint *Luke* reports, That after forty dayes from his Birth, or two and thirty daies from the Circumciſion; His Mother brought him thither, according to the Law of *Moſes*, and withall recounteth two ſtrange things which happened at the ſame time, to wit, That two graye and reverend perſons, *Simeon*, ſurnamed the Juſt, and *Anna* the Propheteſſe, (both of ſingular ſanctity amongſt the Jewes) comming into the Temple at the very ſame time, took notice of him, and acknowledged him publikely for the Meſſias and Saviour of the world, fore-telling alſo, by the ſpirit of propheſie, divers particular things that were to enſue, both to Chriſt

Chriſt and Chriſtians, and eſpeci-
ally by his Mother the bleſſed Vir-
gin, which things being publiſhed
at that time, and confirmed after-
wards by the event, doe well de-
clare, that this narration of Saint
Luke could not be forged; as alſo
the number of particular circum-
ſtances ſet downe about the time,
place and perſons, moſt notori-
ouſly knowne to all Jeruſalem; as
for *Anna*, ſhee had lived from her
youth untill fourſcore years of age
in the Temple, and thereby was
knowne to the moſt part of Jury.
And *Beda* doth from her draw a
myſtery, and makes of *Anna* a fi-
gure of the Church, which is by
Gods grace, in that ſhee was the
daughter of *Phanuel*, which ſigni-
fies the face of God, and of the
Tribe of *Aſſer*, ſignifying Bleſſed-
neſſe: her age being fourſcore and
foure years, and her married eſtate
ſeven; which being applyed unto
the dayes of *Davids* week, the age
of

of mans life, doth signifie, That the doctrine of the twelve Apostles should bee the rule of the Church in all ages; for twelve multiplied by seven, makes fourscore and foure, the age of *Anna*, which signifies Grace. And as for *Simeon*, he was the Scholler of the most famous *Hillel*, and condiscible to *Jonathan*, maker of the Chaldee Paraphrase; and the Jewes Thalmud confesseth, that by the death of these two men, (especially of *Simeon*,) failed the great Synagogue, called *Sanhedrin*: which after the captivity of Babylon untill *Herods* time supplyed (in a sort) the spirit of prophesie, that was expressely in Israel before the said Captivity. From both which persons this among other things is observeable, that Christ came first unto *Simeon*, which signifies obedience, an embleme of the Law; who taking hold on Christ, desired then to die or depart in peace.

But

But when Chriſt came unto *Anna* a figure of the Goſpell, ſhee confeſſed unto the Lord, and gave thankes, ſeeing the Salvation of the World in Iſrael, and was comforted in Jeſus her redeemer and Saviour, who deſired to live for ever with Grace. From all which ſee the honour that was done to Chriſt from both ſexes; *Simeon* an old man, *Anna* an old widow; *Zacharie* a Prieſt, *Elizabeth* a married woman, and *Mary* a Virgin, were all inſpired with the ſpirit of propheſie to give teſtimony unto Chriſts Incarnati n.

Now I will conclude the Meditation of this day, in contemplation of the rare graces of Gods Spirit in this Virgin Flower, and pray to God that it would pleaſe him to infuſe into my ſoule by the breath of his Spirit, the ſweet ſavour thereof, that ſo I expreſſing by godly imitation the pleaſant fruit thereof in my life and con-

verſation

verſation, may (as ſhee on this day did preſent the firſt fruits of her wombe, and offered the legall ſacrifice that God by *Moſes* preſcribed) from hence-forth conſecrate and preſent the firſt fruits of the enſuing pilgrimage I have to run in this miſerable world, wholly to the glory and praiſe of God, the good of others, and ſalvation of my owne ſoule. And ſo daily offering the Lambes Patience, the Doves Innocence, and the Turtles Chaſtity, may grow as a young *Plant*, flouriſh as a pleaſant *Flower*, and in a ripe age be gathered into the Garner of a heavenly habitation. All which I pray God grant, not for any merits of mine owne (for I am in my ſelfe unworthy of the leaſt graine of ſaving Grace) but for the merits of my All-ſufficient Saviour Chriſt Jeſus. To whom with the Almighty Father, and ſanctifying Spirit, three Perſons and one onely wiſe God be aſcribed

aſcribed all Honour, Glory, an praiſe, from henceforth, and fo ever. *Amen.*

A TREE.

Or

A Meditation on Palme Sunday.

IN the former Meditation yo have viewed a fragrant Flowe Now as oppoſite to that, you ma be pleaſed to behold a flouriſhin Tree, upon which the *Sunne Righteouſneſſe* did ſet. And as Tree I conſider it, firſt in its roo or ſtation, ſecondly, in its fruit o operation. Firſt, for its root foundation, to know the reaſo why this day is called Palme-ſun day, my ſmall learning cannot fu ly decide nor determine, for th Goſpell appointed or ſet apart fo the publique ſervice of God o this day makes no mention *Palme*, nor any thing that hath Re ference thereunto: for where

Palm

Palme, is a note of Victory and Triumph; this dayes Goſpell contrary thereto makes a ſad relation of our Saviours Death and Paſſion. And the Goſpel that ſeemes more to correſpond with the name of this day (and as ſome affirme) was uſually read in Churches in former times on this day, is not unfitly ſtated upon the firſt of the foure Sundayes before the day of our Saviours Nativity, called Advent Sunday, becauſe thoſe Sundayes are appointed for us as preparatories to entertaine the benefits of Chriſts incarnation into our ſouls, as the Jewes did his corporall preſence into Jeruſalem, with great joy and triumph. So the chiefe reaſon (as I conceive) why this victorious *Palmes Goſpell* is thus tranſplanted from this day to Advent Sunday, and yet that this day ſhould ſtill retaine the name, is (as before is ſpecified) to be as *John Baptiſt* was, a fore-runner, or harbinger,

binger, *to prepare the way for the comming of the great King Chriſt Ieſus* into this *Annuall World*: or thus, the root of this dayes denomination ſprings from theſe two grounds or cauſes. Firſt, becauſe that as this day falls alwayes in the Spring ſeaſon; and *Palme* (as ſome note) is one of the firſt Trees that buds: ſo men that are rationall Trees in the Spring of their age, aſſoone as they come to knowledge, ſhould prepare themſelves for the entertainment of Chriſt into their hearts, by ſtriving to grow in piety and ſpirituall underſtanding. 2. Becauſe (as ſome ſay) *Palm* delighteth & flouriſheth moſt by the rivers ſide; ſo Chriſt and all Chriſtians flouriſh and become moſt victorious by the troubleſome waters of perſecution and affliction. To prove the veritie hereof: All writers almoſt affirme this ſame very day Chriſt went to Jeruſalem in that triumphant

man-

manner, as in the Gospel is related, five dayes before his Passion; to shew that in suffering he became victorious over sin, death, and all the Temptation of the Devill, and in dying hee overcame death, which gave the Church (anciently) occasion to goe in procession with *Palmes* in their hands on this day, from whence it was called *Palme-sunday*. Thus having briefly demonstrated the radical foundation of this dayes denomination, I should now shew you the fructification thereof. For though the *Palme* (which grows in our Iland) beares no fruit at all, but onely a spongie or soft blossome growes upon it, thereby (as I conceive) to shew the vanity of all worldly honour and triumphs, (of which *Palme* is an Embleme) yet this *Annuall Palme* (as the Date-tree) will afford as many fruitfull meditations, as there are words in the Gospell, as is learnedly accompli-

ſhed by that pious Gentleman M. *Auſtin* in his divine Meditations, out of whoſe pleaſant Garden I will only gather this ſweet and delightfull fruit of *Humility*, which growes upon the top of this Tree, and yet it is to be ſeene in every branch thereof: for *Humility* the *higher* it is, the *lower* it will ſtoope: therefore as it is the concluſion of his, ſo it ſhall be the period of my meditation for this day, on which our bleſſed Saviour by his *Humility* triumphed over the Pride of the world, and aſcended to true glory, by ſuffering death upon the ignominious croſſe. For better explanation hereof, view the ſtory, and you ſhall find, that among all his *Pompe*, and applauſe of the people, (when all the Citie of *Jeruſalem* was moved at his *Magnificent* entrance) hee himſelfe gave a great example of *Humility*, in *riding* ſo *ſimply* on a *poore Aſſe*, with no better a *ſaddle* than a *cloake*, or ſome

ſuch

ſuch *ſlight* thing caſt on him: however, the people triumph round about him, he was humble enough himſelfe: he tooke ſmall *Pride* in it: for, while they applauded, he wept; there was *Humility running downe his cheekes*. Indeed it *honoured* the *Citie*, that hee would *thus* ride into it, but it *humbled* him: He was never in any great *Honour*, in all his life, but twice; at *this time*, and in the *Tranſfiguration*, *there* he talked with *Moſes* and *Elias* concerning his *Death*; and charged his *Diſciples* to tell no man of his *Glory*: And (*here*) he is going to his *Death*, indeed; and *Weepes* in the midſt of his *Glory*. And this *Honour* continued with him but a *ſmall* time neither: for, they that *thus* admir'd him in the *morning*, would none of them give him a *lodging at night*, he was to goe *back* againe to *Bethany* to bed: and within leſſe than a *weeke* after, they were *much worſe* altered toward him, which

hee *full well* knew, that knew the *thoughts* of all men; therefore looking on, and *fore-seeing* them (a sort of false Traytors to his life) hee had little *cause* to bee *proud*, or *Ioyfull* at their *acclamations*, though he *suffered* them: for, will you see what followed? Now they cry *Hosanna, to the Sonne of David*; then they cry, *Take him away, take him away: Crucifie him, crucifie him*: *Now* they cry *King of Israel*; *then* they cry, wee have *no King but Cæsar*. *Now* they cut *down boughs*, to strew the way for him, to ride on: *then*, *they cut down a Tree* to make *a crosse* to hang him on: *Now* they cast their *garments* before him, then they *cast lots* for his *Garments*: *Now* they cry, *Blessed is he that commeth in the Name of the Lord*; but then, *cursed is hee that hangs on the crosse*. We see what became of this *exaltation*, and *how* it ended. If he were ever *truly exalted* indeed, it was his *Humility* that *exalted* him:

nay,

nay, he only tooke *Humility* for his *Exaltation*; for, when he *meant* one of his greateſt *Humiliations* (even *that* on the *croſſe*) hee ſayes of it, When the *Sonne of Man ſhall be exalted*, &c. No *exaltation* would he admit in this life *unmingled with humility*; for which cauſe the Apoſtle ſaith, That (after death) God hath *exalted*: nay, God hath *highly exalted* him. It may well be *his Song*, as it was *his Mothers*, (*He hath exalted the humble and meeke.*) But this is not the day of that *Cataſtrophe*, and ſmall *exaltation* that was an *unmingled* one, and is an *Argument* fit for Eaſter-day: wee are now *meditating* of the beginning of *his Paſſion*, in *Teares*, even this *day* of his *ſeeming* Glory, and therefore our *object* is principally his *humility*; his *emptying himſelfe* even to the *bottome*, and becomming of *no accompt*; his humility, in going to his *death* for us: from *which*, if I could learne this one

ſhort rule, (of Saint *Bernard*) it will be uſe enough, that ſince the *lower* he made himſelfe in *humility*, the greater hee ſhewed himſelfe in *Charity*, I might ſay from the bottome of my ſoule; *In as much as Chriſt made himſelfe vile for me, ſo and much more ſhould I make him precious and deare to me*! Mark (O man) that art but earth; ſee thy *God* humbled, and be not *Proud*; and ſince he is *Ioyned* to thee, bee not *ungrateful* to him; ſo ſhalt thou (in the end) be *exalted* to him, that for his *Humility* was exalted to the right hand of God. Thus if I could be as a Tree planted by the waters ſide, rooted in Faith, growne up in Humility, ſpread abroad by Charity, and fruitfull in all kinde of good workes, I ſhould in due time bee tranſplanted from this valley of Teares to a Garden of Pleaſure, the Paradiſe of God, where I ſhould for ever reigne in perfect glory with Chriſt who is

gone

gone before to prepare a place for those that are followers of him in *Humility*.

OF A RAINBOW,

Or,

A Meditation on the fifth day of November.

THe third side or wall of this outward Court, is as on the South, in which I have fixed a delightsome *Rainbow*: But I am no Astronomer, and therefore cannot artificially show you how the *Rainbow* becomes ingẽdred in the Aire, when the glorious Sun with his golden and bright beames is just opposite against a wateriſh cloud, which presently causeth its moist Timpany to powre out and empty it selfe upon the place from whence it receives its borrowed liquor: neither doe I intend to show you the variety of colours that

that are to be found therein. But I will briefly write thereof, as it is a ſigne or token of Gods love and mercy to mankind, *Gen.*9.13. *Behold* (ſaith God) *I ſet my Bow in the cloud, and it ſhall be for a ſigne of the Covenant betweene me and the earth:* So this day is by Act of Parliament (according to a like preſident in the Word of God, *Heſter* 9. 27.) ſet in the yeare as a ſigne or pledge of Gods love and mercy to us of this Nation, in commemoration of that great and miraculous deliverance from that unparallel'd entended Gunpowder Treaſon, to aſſure us, that if we continue in the true Religion, depend and put our whole truſt and confidence in God, and walke in the way of his Precepts, he will never leave nor forſake us; ſo that neither of thoſe two mercileſſe enemies of mankind, Water or Fire, complotted by the accurſed crafty inventions of bloody minded men, ſhall ever have

ave power to deſtroy us: For
hough ſometimes he may for our
iall ſuffer the little Pinace of his
Church to be almoſt covered with
aves, yet in his due time he will
riſe out of his ſlumber, to ſtill the
aging of the tempeſtuous Sea, for
he ſafegard of his little Barke.

When the proud papiſtical and
reſumptuous Spanyard in 88.
hought himſelfe ſure of this little
land, and was upon the brinck
f victory in his own imagination;
hough his ſhips were many and
rong, his warlike proviſion and
unition great, and his people
ithout number, yet God by one
nall blaſt of his fury, in a mo-
ent of time, by weak means, did
iſſipate & overwhelme his ſhips
the narrow Seas, where his
rong and warlike proviſion was
onfounded, and his numerous
ultitude drowned, even as *Pha-
oh* and his Hoaſt in the Red-ſea.

So as on this day, when the vi-

perous

perous brood of papiſticall En
liſhmen, for the extirpation of t
true Religion, and overthrow
all policie of the State, had cont
ved, and almoſt brought to e
fect their intended bloody, mo
ſtrous & prodigious Powderplo
They thinking every thing ha
beene ſure, and they to rule th
Land as they pleaſed; when th
King and Queen, Prince, and a
the Flower of the Nobility, th
moſt of the reverend Clergy, Pru
dent Judges, and wiſe Counſelle
of the Land, ſhould have been
with one fatall blow cut off, an
blowne into the trembling Ai
with a horrible thunderclap in
miſt of darkneſſe and *cloud* of pow
der, yet even then upon the poi
of deſtruction, Gods all-diſce
ning Eye by the light of an ob
ſcure Letter diſcovered, diſcloſe
and confounded this devilliſh de
ſigne, begotten in hell, and hatch
at Rome. But, God be praiſed, th

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Cockatrice was this day broke in the ſhell, this Brat was ſmothered in the cradle; and this fruit never came to perfection, but was cropt in the bud: And whereas they thought to have ſwallowed us up quick, when there was none to help; in the ſame place they themſelves, I mean their limbs, were ſet as ſignes of wonderment and amazement. The particulars of the ſtory be briefly thus; When that rare *Phenix*, of bleſſed memory, *Queen Elizabeth* expired, as ſoone as that glorious Sunne *King James*, of like happy memory aroſe in this Iſlands Hemiſphere; Papiſts like Locuſts ſwarmed almoſt in every corner of the Land, expecting an alteration, or at leaſt a tolleration for their Religion: But when they ſaw their hopes fruſtrated, and being denied the aid and aſſiſtance of forren Princes (who had made peace with this Land) to effect their trayterous com-

combination, then most wicked
divelishly, and unnaturally, th
began to complot this damnab
designe, in manner following.

In the yeare of our Lord 160
in the beginning of the said Kin
reigne, this horrible Treason w
first of all contrived and inve
ted by *Robert Catesby* Esquire,
he confessed at his death, and too
all upon himselfe, excusing th
rest, that they were allured an
seduced by him. And as he him
self related to *Thomas Winter* an
John Wright Gentlemen, in the
words: I have bethought (said he
of a way, at one instant to delive
us from all bonds and without an
forreigne helpe to replant again
the Catholick religion, which w
to blow up the Parliament hou
with Gunpowder: for (said he
in that place have they done us a
the mischiefe; and perchance Go
hath design'd that place for the
punishment. This device they a
applaude

applauded and commended; for his said *Winter* struck at the root, and would breed a confusion fit to beget new alterations: but they were very fearefull of the miscarrying thereof, lest if it should not take effect, the scandall would be so great, which their Catholick religion should sustaine thereby, as not only their enemies, but their friends also would with good reason condemne them, as *Winter* himselfe confessed. Therefore he went over beyond Sea and acquainted *Guido Fawkes* therewith, who thereupon came into *England* with him; and at the beginning of *Easter* Terme acquainted *Thomas Percy* therewith, and about the middle of the said Terme they five, to wit, *Catesby*, *Percy*, *Winter*, *Wright*, and *Fawkes*, met behinde S. *Clements* Church, and in a chamber where no body else was, upon a Primer gave to each other an oath for secrecy, and in the next roome

roome heard Maſſe, and receive
the Sacrament thereupon : the
they went about the Plot, and fo
that purpoſe *Percy* hired a hou
next the Parliament houſe, of *Wh*
niard keeper of the Wardrobe, an
Fawkes underwent the name o
Percyes man, calling himſelfe *Iohn*
ſon. *Catesby* provided a houſe
Lambeth to keep proviſion of pow
der, wood, and other materia
for their intended mine, whic
they made ready there, and in th
night conveyed them by boat t
their houſe by the Parliament t
avoid ſuſpition by often commin
thither, and one *Keyes* was th
keeper of *Lambeth* houſe, as *Fawk*
was of the other; ſo having a
things thus prepar'd, with fit tools
baked meats, and other neceſſa-
ries, the leſſe to need ſending a-
broad, begun to make the Min
the eleventh of *December*, 1604
and ſhortly after took *Chriſtophe*
Wright, and *Robert Winter* Eſqu

into

into their fellowship, with like oath for secrecy: and *Fawkes* stood as Sentinel to descry any man that came neere to give them warning. And as they were a working, opportunity was given to hire a seller, in which they laid the powder and left the mine.

Then because they wanted money, they took into their fellowship Sir *Everard Digby*, who promised 1500 pounds, and *Thomas Tresham* who promised 2000 pounds, *Percy* promised all hee could get of the Earle of Northumberlands rents, which was about 4000 pounds, to provide galloping horses, and other provisions: so they bought thirty six barrels of Powder, which they covered with wood and coales, and put them in the said seller. All things sorting thus fit for their purpose, they had laid the plot thus: that *Percy* should undertake to ceaze upon the Duke of *Yorke*,

becauſe of his acquaintance in Court, (for they thought the Prince would be with his Father at the Parliament) and take him into his cuſtody, becauſe he with another Gentleman might enter the chamber without ſuſpicion, & having ſome dozen others at ſeverall doores to expect his comming, and two or three on horſeback at the Court gate to receive him, he ſhould (the blow being given, untill which time he ſhould attend the Dukes chamber) carry him ſafe away. for they ſuppoſed moſt of the Court would be abſent, and ſuch as were there not expecting or unprovided for any ſuch matter, would not make much reſiſtance. For the Lady *Elizabeth*, It were eaſie to ſurprize her in the countrey by drawing friends together to a hunting neer the *Lord Harringtons*. And Aſhby Mr. *Catesby's* houſe, being not far off, was a fit place for preparati-

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on. Then for money and horſes, they thought they could provide in any reaſonable manner (having the Heire apparent) and the firſt knowledge by foure or five daies was ods ſufficient. Thus while they thought all things ſure and ſafe for their intended enterpriſe, God whoſe eye ſees into the ſecrets of all mens hearts, and knowes their thoughts long before, by a ſtrange and miraculous event diſcovered all this horrible Treaſon; for the Saturday, which was but ten daies before the Parliament, one of the Lord *Mounteagles* Footmen was met by an unknown man of a reaſonable tall perſonage, and delivered him a Letter, charging him to put it into his Lords hand; which when the Lord had read, could not tell what conſtruction to make of it, whether as a fooliſh Paſquill, or as a thing of conſequence; yet concluded not to keep it ſecret, but preſently that night

revealed it to the Earl of *Salisbury*, who acquainted three other of the Privie Councell therewith, and they upon mature advice among themselves wondered at the strange contents thereof, would not make too much inquisition therinto, without first acquainting the King therewith: so upon *Alholland day* presented it to his Majesty; the Contents whereof follow.

My Lord, out of the love I beare to some of your friends, I have a care of your preservation: therefore I would advise you as you tender your life, to devise some excuse to shift off your attendance at this Parliament, for God and man have concurred to punish the wickednesse of this time; and think not slightly of this advertisement, but retire your selfe into your countrey, where you may expect the event in safety: for though there bee no appearance of any stirre, yet I say they shall receive a terrible blow this Parliament,

Parliament, and yet they ſhall not ſee who hurts them. This counſell is not to be contemned, becauſe it may do you good, and can do you no harme, for the danger is paſt, ſo ſoone as you have burnt the Letter: and I hope God will give you the grace to make good uſe of it: to whoſe holy protection I commend you.

The King no ſooner read it, but after a little pauſe, and then reading it over againe, contrary to all Grammaticall conſtruction of this ſentence in the ſaid Letter, *That they ſhould receive a terrible blow at this Parliament, and yet ſhould not know who hurt them*, and then joyning this ſentence immediately following, *for the danger is paſt as ſoon as you have burnt the Letter*, concluded that the danger mentioned ſhould be ſome ſudden danger: for no other Inſurrection, Rebellion, or whatſoever other private or deſperate attempt could be committed or done in time of Parliament

liament, and the Authors thereof unſeene, except it were by Powder, which might be performed by one baſe Knave in a corner: And therefore wiſhed that the lower roomes under the Parliament Houſe ſhould be narrowly ſearched, or elſe there ſhould be no going to Parliament: wherupon the Lord *Chamberlaine* with the Lord *Mounteagle* made as it were a careleſſe and rackleſſe ſearch, where they found in the Vault under the Upper houſe great ſtore of Billets, Faggots, and Coales, which gave juſt cauſe of ſuſpicion, and wondred why ſuch extraordinary proviſion of fuell ſhould be in that houſe where Mr. *Percy* had ſo ſeldome occaſion to remaine: beſides viewing M. *Percyes* alledged man, they thought him to be a very tall deſperate fellow: but yet in caſe this Letter ſhould prove but the *evaporation* of an idle braine, then a curious

ſearch

ſearch being made, and nothin g found, would not only turn to the generall ſcandall of the King and State, as being ſuſpicious of every light toy, but lay an ill imputation upon the Earle of *Northumberland*, this *Thomas Percy* being his Kinſman & confident familiar. Therefore upon pretence of *Whyniards* miſſing ſome of the Kings Stuffe, Sir *Thomas Knevit* a Iuſtice of Peace in Weſtminſter, with ſome ſmall company about midnight, the fourth of *November*, ſearching the ſaid houſe found Mr. *Percyes* pretended man, ſtanding without doore booted and ſpur'd, and preſently apprehended him: then removing the Coals & Billets found thirty ſix Barrels of Powder, and other inſtruments fit for their purpoſe; and ſearching *Fawkes*, found in his pocket three Matches, a piece of Touchwood, and a Watch, by which they had tryed how long the Touchwood

would continue burning till it came to the traine of Powder. When *Fawkes* saw this Treason discovered, he instantly confessed, That if he had beene within the house, as he was without, when they first laid hands upon him, he would have blown up them, himselfe and all. When the rest of the Traitors knew for certain that all was discovered, they fled out of the City, and went to *Dunchurch* at Sir *Everard Digbyes* lodging, where they were met by *John Graunt* one of their Associats, who with others had stolne seven or eight great Horses out of a Stable in *Warwickeshire*. And seeing they could not prevaile with a private blow, they went about to practise rebellion, dreaming to themselves that they had the vertue of a Snowball, that by running up and downe the countrey they might increase their company; but as in the other, so in this also they were deceived

deceived: for the greateſt company that ever they could get together was not paſſing foureſcore, and thoſe moſt of their ſervants and Tenants; and much adoe they had to keepe them from ſtealing from them. And at laſt were all beaten, killed, taken, and diſperſed, by the Sheriffe of Worceſter, not knowing any thing of the Treaſon, but only upon their riotous aſſembly, and ſtealing the Horſes. And ſee herein Gods judgements, being in the houſe of one *Stephen Littleton*, by chance a ſparke of fire fell into a Paper of Powder, & burnt *Catesby*, *Rockwood*, and *Graunt*. And in the ſame houſe by the ſaid Sheriffe and his company *Percy* and *Catesby* were ſhot and kild, and their heads cut off and ſet on the ends of the Parliament houſe, and the reſt had triall at Weſtminſter, and were drawne hanged and quarter'd, their heads fixed on London Bridge,

Bridge, and their limbes upon th
gates of the City.

Thus having ſeene the true re
lation of this unparallell'd Tre
ſon, may I not very well compar
it to the Rainbow an effect of th
Aire? for it apparantly appears t
proceed from the Prince of th
Aire, who *rules in the hearts of th
children of diſobedience*, and dwe
in utter darkneſſe: And theſe de
light to worke and be in dark
vaults with darke Lanthornes, a
greeable to their blinde religio

But if this devilliſh ſtratagem
the Prince of Darkneſſe and M
ners of Antichriſt had taken e
fect, which (God be praiſed)
diſcovered and defeated, we
ſhould have then ſeene the Imag
of the laſt and terrible day, whe
*the Sunne of man ſhall deſcend in fl
ming fire, to render vengeance
them that know not God, and obey n
the Goſpell*: we ſhould have hear
louder cryes & lamentations, th

he mournings of Adadrimmon in the alley of Megiddo. When Soveraign Majeſtie and Eccleſiaſticall and ivill authority, and publick juſtice, and all the honour and digy of the Kingdome ſhould have aine in the duſt, or floted in the Aire. The King our Head, the Queene our fertile Mother, and hoſe young and hopefull Olive Plants, not theirs, but ours, our reverend Clergy, our honourable Nobility, the faithfull Counſellors, the grave Judges, the greateſt part of the worthieſt Knights and Gentry, as well as of the wiſeſt Burgeſſes, the Clerkes of the Crowne, Councell, Signet, Seals, or of any other principall Iudgement ſeat; all the learned Lawyers, together with an infinite number of common people.

Nay, their furious rage ſhould not only have lighted upon reaſonable and ſenſible creatures, without diſtinction either of degree, ſex,

ſex, or age, but even the inſenſible ſtocks and ſtones ſhould not have beene free of their fury. The Hall of Iuſtice, the Houſe of Parliament, the Church uſed for the Coronation of our Kings, the monuments of our former Princes, the Crowne and all other markes of Royalty. All the Records, aſwell of Parliament, as of every particular mans right, with a number of Charters, and ſuch like, ſhould all have been comprehended under that fearfull *Chaos*: and ſo the Earth (as it were) opened ſhould have ſent forth ſuch ſulphur'd ſmoke, furious flames, and fearfull thunder, as ſhould by their diabolicall doomeſday, have deſtroyed and defaced in the twinkling of an eye, not only our then living Princes and people, but even our inſenſible Monuments reſerved for future ages. And ſo not only we, but the memory of us and ours, ſhould have beene thus extinguiſhed

xtinguiſhed in an inſtant.

O Lord, what wonderfull di-
ractions and diſmall confuſion
ould have beene then in the
and! when they who alone could
t order in ſuch a time, were all
n the ſudden ſwept away; when
e blame of ſo horrible a Maſſa-
e ſhould have beene laid upon
e moſt zealous profeſſors of the
uth; when the *Popes* Buls ſhould
ave been fixed upon the Gates of
r chiefeſt Cities, expoſing the
es and eſtates of all that had not
e mark of the Beaſt in their fore-
ead, to ſpoile, ruine, and deſtru-
ion.

How would Atheiſts, Papiſts,
anckrupts, and all kind of male-
ontents have *made havock* of all
ings! how would they have tri-
mphed in the *downefall*, and dan-
ed in the aſhes of the Church and
ommon-wealth! How ſoone
ould they have turned this moſt
ouriſhing Iſland into a deſert!

Our

Our ancient River, the river Tham
into the dead Sea, our land in
Acheldama, a field of blood, o
ſtrongeſt Towers, and moſt ma
nificent buildings into a *Babel*
confuſion, our chiefe Cities in
Golgotha's, places of dead me
ſculs. *Curſed bee the wrath* of
traiterous Papiſts, for it was fier
and their rage, for it was cru
nay monſtrous and prodigious,
cut off the *root* and all the *bran*
es at one blow, to remove and
verthrow the foundation of R
ligion and Policy with one lift,
offer up the royall ſtem, and
flower of all the Nobility a
Gentry, the Lords Spirituall a
Temporall, the Biſhops, Earl
Barons, Judges, Knights and Be
geſſes, as a *Holocauſt* or wh
burnt offering *to the Moloch*
Rome. O let it not be told in G
nor publiſhed in Askalon, leſt
Heathen and Infidels abhor
name of our Nation that bred

ſu

such Vipers, or blaspheme the holy profession of Christians for their sakes. Or if the report of such a crying or rather *thundring sinne*, cannot but be heard to the uttermost parts of the Earth, let the authors and actors be descried, to be no true beleevers, but Hereticks and Miscreants; no servants of Christ, but factors for Antichrist: and let the Turks, & Mores, and Indians, and all Pagans, together with seduced Papists in the world know, that thou O Lord *whom we worship in spirit and truth*, didst miraculously detect and graciously prevent this bloody design, intrapping the wicked devisers in the *work of their own hands*, and taking the Incendiary in his own traine. *The waters saw thee, O God, the waters saw*, and swelled against the proud Spanish Fleet; the winds saw thee, O God, the windes saw thee, and furiously blustered at it; and *both windes*

and

and Seas obeyed thee, in dissipati
and overwhelming it in the na
row Seas. And now the fire an
Powder saw thee O God, and
flew in the eyes and faces of the
that would have put out all th
eyes of this Island, and deface
the whole beauty of this King
dome for ever.

Death *received the word*, and de
struction observed Law; & confu
sion it selfe kept order in blowin
up their estates, and carrying u
their quarters, and fixing them fo
a terror to all Iesuited traitors o
ver that house, and in the ver
place which they would hav
with Gunpowder sent up all th
principall *Members* of our bod
Politique: every eye may no
see that dreadfull judgement de
nounced in thy Word fallen upo
the eyes that waited for the de
struction of our Church and Com
monwealth, *The young Ravens*
the valley peck at them, and th

fowl

fowles of heaven have eaten them.

Thus haſt thou hitherto fought for thine anointed and thy deareſt Spouſe, and thou art ſtill the ſame God, with whom there are *Iſſues even out of death it ſelfe.* Wherefore we beſeech thee, ſet our affiance in Thee, and faſhion our love more and more unto thee; imprint the memory of this wonderfull deliverance in our hearts, and the hearts of our ſeed, with the point of a Diamond, that the *children that are yet unborn*, may in ſucceeding ages praiſe thee for it. Give us a ſight and ſence of our *crimſon* and *ſkarlet* ſinnes, that brought us ſo neere even to the brink of ſo *bloody* a deſtruction and utter deſolation, and open the eyes of the *Seers of Iſrael*, that they may *in this our day looke to thoſe things that belong to our peace*; and prevent the danger, and hinder the growth of that Romiſh weed; which if it be not cut off by the execution of

wholesome lawes (in that kinde provided) in time will overrunne the Garden of thy Spouse, and destroy all her *pleasant plants* and flowers. Stir them up seriously to consider that though the *match* by thy providence be taken out of *the hand of the Traitors*, that the danger is not yet past: but that they must follow *the traine*, and search the *lowest and darkest corners of the Vault*, and *dig into the Barrels of Powder*, and finding that it was digged out of the rock and foundation of the Iesuits Trent faith, that they ought to bend all their forces, and by armes and lawes suppresse it and keepe out the grand enemy of the Truth and our peace, that he never get footing in this Kingdome. Let no such mysts of faire glosses and pretences be cast before their eyes, but that they may cleerly see that the Bishop of Rome is the Engineer *of these workes*, Iesuiticall doctrines

and

and perſwaſions are the *traine*, diſloyall hearts the *Vaults*, ſeditious councels & practiſes the *Powder*, and idolatrous blinde zeale *is the fire*, that hath heretofore, and is alwayes ready to ſet all Kingdomes and States, profeſſing the truth of the Goſpell, in a combuſtion Diſcover O Lord more and more *the man of ſin*, and make him ſeeme as odious to us, as he is abominable in thy ſight. Alter their temper, or *ſpew* them out of this kingdome, who are *neither hot nor cold*, among us. O let the joyfull Mattens on our fifth of *November*, and the dolefull even-ſong on theirs, convince all enemies of the truth, that thou mightily ſupporteſt the frame and fabrick of our Sion, but haſt *pulled downe the floore*, and wilt in due time the wals of their Babylon.

So let thine enemies periſh, O Lord, but let them that love thee, be as the Sunne that goeth forth in his full ſtrength. Amen.

A description of the *Æquator*, Or, *A Meditation on the Annunciation of the Virgin* Mary.

AS oppoſite to the foregoing Rainbow, you may behold the *Æquinoctiall*, which I have placed as in the North ſide of this Court. Now the Reaſons why I name this dayes commemoration, a deſcription of the *Æquator* are firſt, becauſe as the *Æquator* or *Æquinoctiall* is a line drawne in the midſt of Heaven, ſo was the *Virgin Mary* at this time (as ſome Geographers affirme) in the middeſt of the earth at *Nazareth*, a City in the Tribe of *Zebulon*, three dayes journey from *Ieruſalem*.

Secondly, as the Sunne comming into the *Æquator* makes the day and night of equall diſtance, ſo alſo Chriſt the Son of Righteouſneſſe as this day comming by divine inſpiration or ſemination into

into the wombe of the bleſſed Virgin; The cloudy night of the ceremoniall Law, and the bright day of the glorious Goſpell were now upon even tearmes. The law like the Moon having enlightned the world for almoſt two thouſand yeares, as ſome ſay, gives place to the Sun of the Goſpell to finiſh his race, *to enlighten them that ſat in the darkneſſe* of ignorance and ſhadow of ceremonial figures and types.

But as yet this Sun did not break forth, it was hid under a cloud, as on this day it newly entred into this bleſſed *Æquator*. For now it was that the bleſſed Virgin by a celeſtiall creature, *An Angell of great power, Gabriel* by name, ſent from the bleſſed Trinity, was ſhewed the wonderfull conception of her Lord and Maker, that ſhe ſhould bring him forth, that by his word brought forth all things; that ſhe ſhould be a Mo-

ther. and yet a Virgin; That *the Holy Ghost should come upon her, and the power of the most High should over-shadow her.*

Here is a wonder above all wonders, for from eternity it was never heard, that Eternity should enter into the Kalendar of Time, that Immensity should be comprehended, Infinity bounded, Ubiquity incloſed, and the Deity incarnated. Yet this day the heavenly marriage of the humane Nature with the Divine, by an unconceiveable hypoſtaticall union was declared, that it should bee consummated in the undefiled bed of the Virgin *Mary.*

This contract was long before all time made in heaven, and spoken of by Prophets ever since the world began. *The promiſed ſeed of the woman*, in *Adams* time, typified in the *heavenly dew in Gedeons fleece* in theſe particulars. Firſt, as that fleece, ſo the Virgin received this heavenly

heavenly dew, when all the world was barren, beſides her. Secondly, the filling that fleece, was a ſigne of the Jewes delivery; and the conception of this Virgin a ſigne, and a beginning of ours. Thirdly, this fleece received the dew without hurt to the wooll: and this Virgin conceived this immortall dew, without the corruption of her fleſh. Fourthly, *Gedeon* wrung out this dew, and filled a veſſell with it: And *Mary* brings forth her Son (that fills this great Veſſell, the World, and all that is in it.) But laſtly, in this ſhe exceeds the fleece of *Gedeon*; for of the fleece of her body, Chriſt made himſelfe a Garment (even his own fleſh) which he weares to this day, and will doe for ever. This was foretold by *Eſay* expreſſely. *Behold a Virgin ſhall conceive, and bring forth a Sonne:* And in a figurative ſpeech by *Jeremy*, *Behold*, ſaith he, *the Lord will worke a new thing upon*

earth, a woman ſhall compaſſe a man. A ſtrange ſaying, yet true, for it was no new thing for one of mankind to bee made of another: ſo was *Eve* of *Adam* long ſince; for a man to be made without man and woman is older, for ſo was *Adam*; And for one to bee made of man and woman, is almoſt as old, and much more common; but for one to be made of a woman without man, that's a rare and new thing indeed. And ſo was Chriſt only.

And to ſhew it is a new worke, we begin our accounts and reckonings as from this day, and date the year accordingly. This month the year begins to conceive and bring forth fruite in the delightfull Spring; and ſome affirme that God began the worlds creation as on this day, to ſhew that all things become new.

For the confirmation of the truth of this glorious conception, conſider the predictions before rehear-

rehearſed, and many other, as of the time, *Gen.* 49. 10. *The Scepter ſhall not depart from Iuda, nor a Law-giver from betweene his feet untill Shiloh come*; Of the place, *Eſay* 9. 1. *The Land of Zabulon and Nepthalim, neare the way of the ſea beyond Iordan and Galilee of the Gentiles, a people that ſate in darkneſſe, and in the ſhadow of death, ſaw a great light*; And *of his line and ſtocke, Eſay* 11. 1. *There ſhall come a Rod out of the ſtem of Ieſſe, and a branch ſhall grow out of his roots.*

The very manner thereof is very obſervable, and the Meſſage or Annunciation made unto the Virgin by the Angell, as it is related by the Evangeliſt; and Fathers make it apparent and conſpicuous: for albeit it depend principally upon the relation and credit of the Virgin her ſelfe, who was only privie thereunto, and upon the teſtimony of *Ioſeph*, to whom it was revealed by the ſame Angell after-

afterward; yet wee may conſide
the circumſtances of the thing
ſelfe; as firſt the ſimplicity of bo
the reporters, then how that it
not likely that *Ioſeph* being Juſt (
is deſcribed) would have conce
led a thing ſo much againſt hi
ſelf, and againſt the Law, if he h
not been ſome way aſſured of t
truth thereof. Thirdly, the inn
cent age of the Virgin (who w
not paſt fourteene yeares old
that time, as Saint *Auguſtine* a
ſome other ancient Fathers d
prove by manifeſt arguments.
All theſe things doe make it i
probable that ſhee would inve
ſuch a thing of her ſelfe. An
finally, the ſtrange propheſie w
ſhee uttered in her Canticle
Magnificat, and which we ſee no
fulfilled (albeit at that time ve
unlikely) to wit, that *all Genera
ons ſhould call her bleſſed*, doe ma
it plainly appeare that the matt
muſt needs be true.

B

But why ſtand I thus upon that which is an Article of our Beleefe, and requires more the mouth of Faith to receive and apprehend it, then the hand or tongue of humane reaſon to demonſtrate or deſcribe it: for he is anathematized that doth not beleeve this Goſpell; therefore I will now leave to write any further of this ſtory, and apply this dayes worke to theſe uſes: Firſt in contemplation of the *Æquator* (my heart) ſtated in the midſt of my body. Chriſt the Sunne infuſed therein by the Spirit of God, making (ſo long as I live in this vale of miſery, if it were poſſible) my ſpirituall and civill actions of even diſtance, both in the ſervice of God and duties of my calling, that I may endevour truely to worſhip and ſerve God in ſpirit and body, which are both Gods workmanſhip. And if on either ſide it ſhould exceed, not to bee as on this day, the

the moſt part in the dark night
mens traditions, and newly
tring into the day of ſpiritual illu
mination, but rather that the nig
of cloudy ſhadowes ſhould van
and give place to the day of ſpi
tuall verities: Yet I doe concei
it requiſite and very fit that in th
Church and ſervice of God the
ſhould be decent, comely and re
verent comformity and uniformi
ty uſed and exerciſed therein b
all, to expreſſe and make manife
our profeſſion before men.

Secondly, in invocation to Go
that it would pleaſe him to ſe
downe into my heart the meſſe
ger of his love (the Holy Ghoſ
to aſſure me by manifeſt ſignes an
tokens ſet down in his Word, th
Chriſt is formed in my ſoule, th
the Lord of life rules in the tria
gle of my heart, that the Sonne
God is conceived in my mind
that ſo beleeving the truth of th
dayes commemoration, and fi
di

ing in my heart the operation of
is heavenly work, I may now (as
e year) begin to ſpring and grow
all pious and commendable
alities, to the praiſe and glory of
od, the comfort of others, and
ndleſſe ſalvation of my owne
ule. *Amen.*

THE SUNNE,

Or,

A Meditation on the Nativity of Chriſt.

THus (though ruggedly) ha-
ving finiſhed the outward
ourt of this beautifull Fabrick, I
ould now begin to garniſh the
ner or Middle Temple, and
erein diſplay the laborious acti-
ns of the glorious High Prieſt.
ut when I conſidered the curious
rvings, rare Imbroyderings, and
ch materialls fit for ſuch a buil-
ng: I ſtood at a ſtand, not
daring

daring further to proceed, con
dering my owne poverty and
ſufficiencie for the performan
thereof, eſpecially in the very e
trance the ſplendor of this radi
Sunne did ſo dazle the eye of
underſtanding, that I was reſolv
to reſt my ſelfe in the door of t
Tabernacle; for I doe humbly
knowledge, that I am not inrich
with the pure gold of divine le
ning, nor the fine ſilk of ſweet e
quence, but yet (I praiſe God
it) I am indued with ſome con
ſed notions, as unhew'd timb
ragged expreſſions, as Badg
skins, and rough invention,
Camels haire, which were of ſo
uſe in the Tabernacle, as well
gold, purple ſilke, and fine linn
therefore having laid the found
tion of this worke, and reared
up to the firſt ſtory, I would
be accounted a fooliſh builder,
leave off in the middle of
worke: ſo though I have not ſ
eleg

legant expreſſions and learned
iviſions as the learned, yet I will
ſſay to make a courſe peece of
orke thereof: And though I
ave not ſuch Eagles eyes as to be-
old the Divinity of this glorious
unne, yet being covered with the
aile of humanity, my tender
eak eyes may looke upon him,
nd ſee him as on this day to ariſe
n the firmament of his Church, as
he *Sun of righteouſneſſe, with hea-*
ng under his wings; for *Salvation*
rung from on high this day hath
iſited us.

Now as the Sunne, I will here
rite of him in thoſe uſuall names
y which the Sun is called; which
ill lively demonſtrate the com-
arative nature of either, if my
ark expreſſions do not too much
eclipſe their luſtre. The naturall
un is called by foure names: *Sol*,
pollo, *Phœbus* and *Titan*. Firſt, he
called *Sol*, becauſe he appeares
lone. All other lights vaniſh at
his

his presence. There is but one Su
in the Firmament, so likewi
Christ is the only begotten Sonn
of God by eternall generation: o
thers are the sons of God by adop
tion. He the holy one of God, e
ven holinesse it selfe in the ab
stract; others are holy by donati
on in the concrete. He the onel
Saviour of mankinde, no salvati
on but by him: he the only inter
cessor and mediator between Go
and man, excluding Saints an
Angels. He *the light* that came in
to the world, without whom
darknesse. In briefe he is the onl
King that governs, defends, & pro
tects the Saints, the only Prie
that offered himselfe a Sacrifi
for the redemption of mankind
and the only Prophet that shew
the way of salvation to his chosen
so equivalent to *Sol*.

Secondly, the naturall Sunne
called *Apollo* the God of wisdom
knowledge, and learning. He th
wa

was famous in his time for Muſick, Phyſick, Poetry, and Divination: ſo in like manner Chriſt is the eternall wiſdome of the Father, & the fountain of al heavenly knowledge, the true Phyſitian of the ſoule, the good Samaritan that binds up the broken hearted, heals the afflicted ſpirit, and mollifies the hard diſpoſitions of mans depraved nature frozen in ſinne and wickedneſſe; he that only can make the ſad heart rejoyce, and make merry the diſconſolate ſoul, whoſe ſoule-raviſhing parables, anſwers, and doctrines, were ſuch as never man ſpake, of whoſe Propheſies and divinations not one jot or tittle ſhall fall to the ground without their accompliſhment: ſo the true Prophet, and ſo divine *Apollo*.

Thirdly, the naturall Sunne is called *Phœbus*; the ſpring of light, the diſcoverer of all things, and the expeller of darkneſſe: ſo

Chriſt is the true light *which enlightneth every man that commeth into the world: of his fulneſſe we all receive* the light of grace, he is the ſearcher of the heart, the tryer of our ſpirits, he knows our thoughts long before, nothing is hid from his ſight: he ſhewes the vanity of the world, the deceitfulneſſe of riches, the ſhame of pleaſure, the folly of ſport, the danger of greatneſſe, inconſtancy of honour and ſtrickt account to be given for all. At his preſence all the groſſe darkneſſe of mans ignorance vaniſhes, he is the fountaine of knowledge for all the light that all mankind ever had, have, or ſhall have, is but as a ſpark to this Sun, or as a drop to this Ocean, ſo like *Phœbus*

And laſtly, the Sun is called *Titan*, for his burning heat, parching nature and revenging qualities which he takes upon Graſſe and graine in the ſcorching Summer ſo Chriſt the *Sunne of righteouſneſſe*

in the hot Summer of the laſt judgement, *when he ſhall appeare in the clouds with power and great glory*, ſhall take vengeance upon his enemies, and eaſe him of his adverſaries. Then *ſhall he ſpeake unto them in his wrath, and vex them in his hot diſpleaſure.* Then when his wrath ſhall be kindled, and wax hot, *he ſhall wound even Kings in the day of his fury with a Scepter of Iron, and break them in peeces like a potters veſſell.* Then ſhall his enemies look upon him whom they have pierced, and be confounded with ſhame, and conſumed for feare of his heavy diſpleaſure; for who is able to abide and ſtand before that conſuming fire? ſo in this reſpect as I conceive, agreeable to *Titan.*

Now having taken a view of this glorious Sun, behold him to ariſe in the rags of our nature, out of the cloudy undefiled bed of the bleſſed Virgin, in this briefe ſtory.

By conſent of all writers both Pagan, Jewiſh, and Chriſtian, Ieſus (whom we beleeve and confeſſe to be the true Chriſt, was borne the twenty fifth day of December, *Anno Mundi* 4021, in the end of the forty one yeare of the reigne of the Emperour *Octavius Cæſar*, ſurnamed *Auguſtus*, which was fifteene yeares before his reigne ended, and in the thirty fourth yeare of *Herods* reigne in Jewry, when the three famous Monarchies of the *Aſſyrians*, *Perſians*, and *Grecians*, was paſt over and ended, and the *Romans* were entred into the fourth, which was greater than any of the reſt according to *Daniels* Prophecy, five hundred yeares before. At this time there was a univerſall peace over the whole world: for the ſaid Emperour, after five civill warres waged by himſelfe, and after infinite broyles and blood ſhed in the world raigned peaceably

ably alone for many yeares together, and in token of an universall peace over the whole earth, he caused the Temple gates of *Ianus* to be shut, according to the custome of the Romans in such cases, albeit this happened but twice before from the building of Rome to that time. And the very same day that Christ was borne in Jury *Augustus* commanded in Rome (as afterward was observed) that no man should call him Lord, thereby to signifie the free liberty, rest, joy, and security wherein all men were after so long miseries, which by continuall warres the world had suffered, to fulfill the Propheſie of *Esay* above an hundred yeares before *Daniel*, that at the comming of Christ *people should sit in the Tabernacle of peace in sure dwellings and safe resting places.*

And againe, *he shall be called the Prince of peace*, and againe, there shall be *no end of peace*; and *David*

long

long before him, in his dayes shal
arise *Justice and abundance of peace*

Now for the particular state
of Jewry at Christs Nativity, thus
it was, according as *Iosephus* the
Iew who was borne within five
yeares after Christs Passion, de
scribeth the same. One *Hero*
a stranger (whose Grandfathe
was sexton in Apollos Temple
and his father called *Antipate*
was brought up among theeves i
Idumea) came out of *Idumea*, w
risen to acquaintance and favou
with the Romans partly by hi
said fathers meanes, who was (a
Iosephus words are) a well monie
man, industrious and factious. An
partly by his owne diligence an
ambition, being of himselfe bot
witty, beautifull, and of excelle
rare qualities. By which commen
dations, he came at length to ma
ry the daughter of *Hyrcanus* Kin
of Iewry, that was descended lin
ally of the house of *David*, an

Trib

Tribe of Iuda; and by his mariage, obtained of his father in law to be Governour of the Province of Galily under him. But *Hircanus* afterwards falling into the hands of the *Parthians*, that carried him into *Parthia*, *Herod* runne away to Rome, and there by the especiall helpe and favour of *Anthony*, that ruled together in company with *Octavius*, he obtained to be created King of Iury, without any title or interest in the world, for that not only his said father in law *Hyrcanus* was yet alive in *Parthia*, but also his younger brother *Aristolulus*, and three of his sonnes, named *Antigonus*, *Alexander* and *Aristobulus*, and divers others of the blood royall in Iewry. *Herod* then by this means having obtained that Kingdome: procured first to have in his hands the foresaid *Hyrcanus*, and so put him to death: he also brought to the same end, his younger brother

Aristobulus, and his three sons likewise, he put to death also his own wife *Mariamnes*, that was King *Hyrcanus* daughter, as also *Alexandra* her Mother, and soon after two of his own sons, which he had by the said *Mariamnes*, for that they were of the blood royall of *Juda*. And a little after that againe, he put to death his third son named *Antipater*. He caused also to be slaine at one time forty of the chiefest Noble men of the Tribe of Juda, and as *Philo* the Jew writeth, (that lived at the same time with him) he put to death all the *Sanhedrin* that is, the seventy two Senators of the Tribe of Juda that ruled the people. He killed the chiefe of the sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of Juda, & caused one *Nicholaus Damascenus* an Historiographer that was his servant, to draw out a pedegree for him and his line, as though

though he had descended from the ancient Kings of Juda. He translated the high Priesthood and sold it to strangers, and finally, he so raced, dispersed, and mangled the house of Juda, as not one jot of government, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and line of Iuda, borne in Bethlehem the proper City of *David*, which *David* was the founder and first author of regality in *Juda*. Now then consider the propheſie of *Iacob*, concerning the particular time of Christs appearance, almost two thousand yeares before these things fell out, *Come hither my children*, (said he) *that I may tell you the things which are to happen in the latter dayes, &c. The Scepter shall not depart from Iuda, nor a Lawgiver from betweene his feet, untill he come, who is to be sent: The expectation of all Nations.* Which propheſie

ſie that it was fulfilled now a
Chriſts Nativity, when *Herod* had
extinguiſhed all Government in
Iudah : no man can deny, that
will acknowledge the things ſet
downe before, which are record-
ded by writers both of that time
and of the Iewiſh Nation and Re-
ligion themſelves. And that it was
never fulfilled from *Davids* daye
(who began the governmẽt of the
houſe of Iuda) untill this time, ap-
peareth plainely by all hiſtories
and records both divine and pro-
phane. For that from *David*, (who
was the firſt King) unto *Zedechia*
that was the laſt, and dyed in the
captivity of Babylon; the Scrip-
ture ſhewes how all the Kings de-
ſcended of the houſe of Iuda. And
during the time of their captivity
in Babylon (which was seven
yeares) the Iewes were alwaye
permitted to chuſe themſelves a
Governour of the houſe of Iuda
whom they called *Resch galuta*
an

and after their deliverance from Babylon, *Zorobabel* was their captaine of the ſame Tribe: and ſo others after him, untill you come to the *Macchabees*, who were both Captains and Prieſts: for that they were by the mothers ſide of the Tribe of *Iuda*, and by the fathers ſide of the Tribe of *Levi*, as *Rabbi Kimchi*. And from theſe men downe to *Hyrcanus* and *Ariſtobulus* whom *Herod* ſlew, there continued ſtill the ſame line, as *Ioſephus* declareth: ſo that by this Propheſie it is evident, that Ieſus was borne at the proper time appointed for the Meſſias, when there was neither King nor Captaine, nor High Prieſt, nor Counſellor, nor any one Governour of the houſe and Tribe of *Iuda* left in *Iury*.

For further proofe that Chriſt came incarnate into the world at the time appointed, here might be ſhewed the deſtruction of the ſecond

ſecond Temple, according to *Daniels* propheſie, after ſixty two weekes Chriſt ſhall be ſlaine. The atteſtation of Oracles, the obſervation of Rabbins, and expectation of all the Jewes at that time, but I intend brevity; and this is elſe-where learnedly deſcribed by divers famous Writers. Therefore I conclude, as Saint *Luke* declares it in the ſecond Chapter 1. It was (ſaith he) when *Auguſtus Cæſar* cauſed the whole world to bee taxed, by taking of every perſon in all places a penny, wherby they might profeſſe themſelves ſubject to the Roman Emperour, and he might know how many Townes, Cities, and perſons were in the whole world under his dominion, and never till then was the like done. Gods providence ſecretly working in this, that it might bee the more evident that this was the time of the *Meſſiah*. In whom, as in their common Lord

and

nd Head, people of all Nations hroughout the world are united n humble obedience to him their Soveraign. For the reſt of the Nativity of our bleſſed Saviour, it is ſo learnedly and divinely written by Mr. *Auſtin*, that my weake invention is not able in the leaſt meaſure to imitate, much leſſe ſhould his my dim candle ſhew any light before his bright Sun. Therefore I ſhut up all with what I find written concerning the Manger in which Chriſt was laid, which by conſent of Antiquity, was a place without the Citie, hewen out of a Rock, and called by the name of a Manger. Saint *Baſil* ſaith, The Birth of Chriſt was a common Feaſt for all creatures: Angels came ſinging, the Stars run about the heavens; the *Magi* are brought from the Gentiles, and the earth receiveth him in a Cave. *Juſtin Martyr* ſaith, That becauſe *Joſeph* had no place to turne into Bethlehem,

hem, hee went into a Cave nee
thereunto. *Origen*, There is shewe
in Bethlehem a cave wherin Chri
was born, and in it a Manger. *The*
Wee shew no magnificent thing
but a Den, a Manger, and a poo
Virgin. *Jerome* writes of *Paula*, th
shee went into the Den of our Sa
viour, the Virgins Inne. And *Br*
cardus, who travelled thither, sait
It was on the East part of the C
tie. And had it not been witho
the Citie, the Shepherds had n
found him, it being late at nigh
and the City gates shut. And som
affirme that part of it remaines t
be seen at this day, cut out of roc
not of marble, but other stone,
many mangers be in that countr
But whether it was an Inne, or
Cave within or without the Cit
it is not materiall: yet this shew
the poverty of the Virgin and h
Spouse, that they were not able
make any great provision. Now
will conclude this dayes Medit
tio

ion with that divine Prayer of Doctor *Featley's*, in these words: Gratious *Lord Iesus Christ*, the Son of *God*, and *Saviour* of Man, the *Ioy* of Angels, and dread of devils, the Jewes *Messiah*, and the Gentiles Starre, the *Hope* of the living, and the *Resurrection* of the dead, the the *Way* to al that come unto thee, the *Truth* to all that know thee, and the *Life* to all that beleeve in Thee: Make good all thy glorious and gracious Titles unto mee. *Lord* protect me, *Iesu* save me, *Christ* my *annointed King* rule me, my *annointed Priest sanctifie* me, my *annointed Prophet*, reveile unto mee the *secrets of thy Kingdom. Oh Christ*, whose Name is an *Oyntment powred out*; *annoint me with the oyle of Gladnesse*, this day above others. *This is the day which the Lord hath made, I will rejoyce and be glad in it*; nay, I dare take the note higher and sing, *This is the day* in *which the Lord was made*, I will exult and triumph

umphin it. Thou which madeſt
dayes, wert this day *made of a w*
man, and made under the Law Fro
all eternity, it was never heard, tha
eternity entred into the Kalende
of time, ſupreme *Majeſty* deſcen
ded into the womb; *Immenſity* wa
comprehended, *Infinity* bounded
Vbiquity incloſed, and the *Dei*
incarnated: Yet this day it wa
ſeene; for this day *the Word becam*
fleſh; *God became man*, and to effe
this wonderfull myſtery, a *Virgi*
became a Mother: *one deepe calle*
upon another; one miracle bege
teth another: the Sunne bringet
forth all other dayes, but this da
brought thee forth the *Sunne*
Righteouſneſſe; If we ſet our voi
ces, and inſtruments, and heart
ſtrings to the higheſt ſtraine of jo
at the birth of great Kings an
Princes; what ought I to doe
this day, on which thou the *King*
heaven waſt borne upon the earth
At the marriage of great perſo
nages

nages, men give full ſcope to all manner of expreſſions of carnall joy, even oftentimes to the very ſurfet of the ſenſes with pleaſure: how then ſhould I bee raviſhed with ſpirituall joy at this time, when heaven and earth, the divine nature and humane were married? The contract was in heaven *before all times*, but the marriage was this day conſummated in the undefiled bed of the Virgin. *Lord* who this day cameſt downe to me, draw me up to thee, and give mee acceſſe with more confidence and boldneſſe; for now thou art become my Brother and Ally by blood. The rayes of thy divine Majeſty will not dazle the eyes of my ſoule, they being now *veiled* with thy *fleſh*. This day thou didſt unite thy ſelfe to me naturally and ſubſtantially, and becameſt truly *fleſh of my fleſh, and bone of my bone*: unite me to thee this day ſpiritually, and make me a true *member of*

thy mysticall body, that I may be *flesh of thy flesh, and bone of thy bone*. Lord thou didst this day participate of my humane nature, make me this day participate by grace of thy divine, so far as I am capable thereof; and impart and communicate unto me the merit of al thy actions and benefit of all thy sufferings in this thy nature. *O my Lord and my God*, who by assuming flesh unto thy divine person, hast sanctified it, and *highly advanced it farre above all creatures*, keepe me from defiling my flesh with sinfull pollutions; or abasing, or inthralling it to Satan. *O Son of God*, who by this incarnate Nature, becamest the *Sonne of Man*, make me the sinfull son of man by Grace and *Adoption* to become the *son of God*. And as thou this day according to the words of thine Angell were *borne to mee*, bee *borne* also *in me*, that from henceforth *I live not*, but *thou in me*. Let thy Spirit quicken

me

me, thy *Flesh* nouriſh me, thy *Wiſedome* guide me, thy *Grace* ſanctifie me, and thy *Word* inſtruct me. Let the *Holy Ghoſt*, of *Whom* thou *waſt conceived*, beget thee in me, by the *Immortall ſeed of thy Word*. Let my *Faith* conceive thee, my *Profeſſion* bring thee forth, my *Love* embrace thee, and *Devotion* entertaine, and continually keepe thee with mee *till thy ſecond comming*: So *come into mee Lord Iesus, come quickly*. Amen.

THE MOONE, OR,

A Meditation on New-yeares day.

AFter you have taken a view of the Sacrifice prepared (*A Lambe ſlain from the beginning*) you may bee pleaſed to behold how the Prieſt begins to draw its blood with the ſharpe knife of the Ceremonial Law (as on this day) which

may very wel be compared to th
Moon from her foure-fold nom
nation. Firſt ſhee is called *Lucin*
or *Luna*, becauſe ſhee is a ligh
which appears in the dark night
ſo the Ceremoniall Law was as
Light in the night of ignorance
when all the world was in dark
neſſe. God ſeparated the Jewes t
himſelfe, as *David* ſaith, *God ha*
given Lawes unto Iacob, his ſtatut
and ordinances unto Iſrael: hee ha
not dealt ſo with any other nation, ne
ther have the Heathen knowledge
his Lawes. Secondly, the Moone
called *Cynthia*, which was an hig
hill in *Delos*, that ſhadowed th
whole Iland: So theſe Lawes we
but the *ſhadowes of good things*
come, as Saint *Paul* ſai h: Th
were all under a cloud, but n
the vaile is taken away, the *partiti*
wall is broken: The Sun appear
the ſhadowes vaniſh, and ſavi
knowledge is apparent to all N
tions in the world, that doe n
wilfu

wilfully ſhut their eyes againſt that light. Thirdly, the Moone is called *Phœbe*, to ſignifie (as I conceive) that all the ſplendor and brightneſſe ſhe hath it is from the Sun: So theſe legall Ceremonies came from the *Son of righteouſneſſe*, the wiſdome of the Father, God Almighty commanded, inſtituted and ordained them: It alſo ſhewes that they are true light, though dim and darke. And laſt of all, the Moone is called *Diana*, the Goddeſſe of Chaſtitie, to ſhew her ſimplicity & purity: ſo likewiſe theſe ceremonies in themſelves were harmleſſe and undefiled, but may bee abuſed as they are uſed. Having taken a view of the Metaphor, ſee it in the thing it ſelfe. Circumciſion is the cutting off the foreskin of mans fleſh, which in Latine is called *Præputium*, whereby God would have *Abraham* and his poſterity diſtinguiſhed from other Nations, and therefore was

called the signe of the Covenant betweene God and his people which was to bee performed the eight day after the birth of the child, and they that refused to be circumcised, were to bee cut off from the living, *Gen.* 17. The reason of which Law was to signifie that all that is begotten of man is corrupt and must bee mortified. Now because Christ, as on this day, subjected himself to this Law *Epiphanius* writes, that the followers of *Ebion* and *Cerinthus* gather from hence that Christians ought to be circumcised, because the disciple ought to be as his master is. But he confutes them thus: Christ was not circumcised as a meere Man, as they hold, but being God he came downe from heaven, by taking the true nature of man, and was circumcised, that this figure might appeare to have the spirituall effect from him, that from thenceforth not figures any more,

but

but the truth might be divulged by him, and his Disciples. Hee was circumcised for many causes. First, that he might shew the truth of his flesh against the *Manichees*. Secondly, that it might appeare, that his Humanity was not consubstantiall with his Divinity, against *Apollinaris*. Thirdly, that he brought it not from heaven, against *Valentinus*. Fourthly, that he might confirme Circumcision, which did serve as a figure of his comming. And lastly, that the Jewes might have no excuse left unto them: for if he had not been circumcised, they might have said, they could not receive a Christ uncircumcised. *Origen* saith, As we dye with Christ dying, and rise with Christ rising; so wee are circumcised with Christs Circumcision, so that we need not now to be circumcised. *Beda* renders the reason thus, Christ was circumcised, to commend unto us the ver-

tue of obedience by his owne example, and that in compassion he might helpe those, that being set under the Law, were not able to beare the yoake of the Law, and thus hee which came in the similitude of sinfull flesh, doth not refuse the remedy, whereby sinfull flesh was wont to bee cleansed, there being the same remedie against the wound of originall sin in Circumcision, which is now in Baptisme; for as *Athanas.* saith, Nothing else was figured out by Circumcision, but the spoiling of the old generation, in that part of the body was cut away which was the cause of generation: Therefore Christ being without originall sin, needed not to be circumcised, but onely to commend obedience by his example, and to take away the yoke of the Law. For our sake only hee was circumcised in his flesh, that we in him might be circumcised in spirit; and *Cyril* saith,

that

that Christ was circumcised the eighth day, and so rose againe the eighth day, and intimated unto us the spirituall Circumcision, when he said, *Goe teach all Nations, Baptising them* &c. At the same time he had the Name JESUS imposed upon him, which signifieth a Saviour, because he is the salvation of the whole world, which he prefigured in his Circumcision, according to which the Apostle saith, *Yee are circumcised, not with Circumcision made with hands, but with the Circumcision of Christ.* Now it is rendered by some of the Rabbins that the name of the Messias shall be Jesus for this reason among others, that as the name of him who first brought the Iewes out of bondage into the Land of promise, was Iesus of Iosuah, which is all one, so must his name be Iesus, that shall the second time deliver them from the bondage wherein they are, and

restore

restore them to their old and ancient possession of Iewry, which is the chiefe benefit they expect by the Messias: which is true in a spirituall sense. And the expresse name of Iesus was propheſied long before Christ, as it is to be seene in the second book of *Esdras*; which though it be not canonicall, yet it is allowed for a good book, in these words of God the Father. Behold, the time shall come when the signe shall appear that I have told, &c. And my son Iesus shall be revealed, with those who are with him. And after those dayes my sonne Christ shall dye, and the earth shall render those that sleepe therein. So now having taken a view of the old Law, let us look into the new: and the rather, because this day is called New-yeares-day, the beginning of the Iulian yeare. And the Sacrament that came in place of the old is called the Sacrament of initiation,

tiation, the beginning or entrance into a holy profeſſion. And it is as a moſt effectuall pledge and witneſſe of our renewing and reſtoring by Chriſt, as it is well ſet downe in our Common Catechiſme in theſe words. For we being by nature borne in ſin and the children of wrath, are by the meritorious blood of Chriſt made the children of grace; which is lively repreſented in the element of water: for as water purifieth the uncleanneſſe of the body, ſo (ſaith the Apoſtle) *The blood of Chriſt cleanſeth us from all ſinne: for wee are buried with Chriſt in Baptiſme.* That is, he hath by his death ſo fully ſatisfied for our ſins, that by his mighty power ſin is dead in them that lay hold on him by a true and a lively faith, which with repentance is required in perſons to be baptized: for the efficacy of Chriſts blood ſignified by the element of water in Baptiſme, is not only

only to set before our eyes the expiation and purgation from sinne, but also to demonstrate our livelyhood and growth in grace; for so saith the Apostle, that *Like as Christ was raised from the dead to the glory of the Father, so we also should walke in newnesse of life.* Now here are the great benefits we receive by Christ at our initiation, *mortification*, and *vivification*; the *casting off* the *old man*, and the *putting on* of the *new*. The death of sinne, and the life of grace. And the duty on our part, that we may be fitted for this great benefit, is a godly resolution joyned with an earnest endeavour to consecrate ourselves to the forsaking of sin and wickednesse; and a lively faith, whereby we lay hold and feele the power of this inward washing by the Holy Ghost. Therefore I conclude with the prayer for the day, which I finde excellently framed to my hand in these words.

Mer-

Moſt tender and compaſſionate *Lord*, now firſt knowne by thy name *Jeſus*, who being the *true Vine* which yeeldeſt the wine that *gladdeth the heart*, waſt pruned this day with the *ſharpe knife* of *circumciſion*, and bleddeſt for me, have pitty and compaſſion on me, who with weeping eyes and a bleeding heart come unto thee; beſeeching thee that theſe drops of blood which fell from thee this day may *ſatisfie* for the ſin of my *Birth*, and the whole ſtreame that ran from all the parts of thy body in the *Garden*, and on the *Croſſe*, may expiate all *my numberleſſe actuall ſins*; whether they be ſinnes of lighter tincture, or of a ſkarlet dye: *ſinnes* like *beames*, or ſins like *moats*: *ſins* conceived in the *heart* only, or ſins brought forth into act: *ſins* in my *beleefe*, or ſins in my life: *ſins* once committed, or ſins often repeated; *ſins* before or after my calling; *ſins* of impiety againſt thee, or *ſins* of

Iniquity

Iniquity against my neighbour, or *sins* of impurity against my owne flesh: for of all these I have a great load, *they are more in number then the haires of my head*, they are *a burden too heavie for me to beare*; they lye upon my conscience like so many Talents of lead, and would *presse me downe to hell*, did not thy mercy take hold of the hand of my faith to support me in *hope* even above *hope*. How should I hope if I think upon thy *greatnesse*? how should I not hope, if I think upon thy *goodnesse*? How should I hope, if *I weigh my sins*? How should I not hope, if I weigh thy *Merits*? How should I hope, if I cõsider my *Actions*? How should I not hope, if I consider thy *Passions*? How should I hope, if I number my *Transgressions*? How should I not hope, if I number thy *Blessings* and favours towards me? How should I hope, if I remember how oft I have refused grace after it hath bin offe-

red

red unto me? How can I but hope, if I remember how oft Grace hath been offered unto me after I refuſed it? And ſtill hope I will, as long as thou retaineſt thy Name JESUS, which this day thou receivedſt, when thou offeredſt the *firſt fruits* of thy blood for my *ſin*, without which thou couldſt not have been my JESUS; for ſo foule and feſtered were my ſores, that nothing could heale them but a bloodie knife. But why ſhould this bloody inſtrument be applyed to thy pureſt, tendereſt *Immaculate* fleſh, made all of Virgins blood? There was no *ſuperfluity* to be pared off in thee, nor ranke blood to be let out: the ſuperfluous skinne was on me, yet the *knife* is on thee: the feſtered ſores were in my body, yet the lance is in thy fleſh. Thou haſt the paine, I the eaſe; thou the ſmart, I the cure: O wonderfull Cure! O more wonderfull Love! out of the mouths of babes and

and sucklings as thou hast ordained, so maist thou justly challenge *Praise*, who in thy Infancie madest such an assay of my *Redemption*, and tenderedst the *earnest* of thy blood for me. Not nine dayes old thou sheddest drops of blood for mee, far more *precious* than so many drops of the richest Balsamum to cure my wounds. *Let all flesh praise thee*, who *healest* it by thy *wounds*: eternall thanks be given unto thee for thy *Circumcision*, whereby thou hast abolished *Circumcision* it selfe, and provided me an easier remedy of *originall sin*, the sacred Laver of *Regeneration*. *Water* now serveth in stead of blood, and a gentle rubbing of the flesh for cutting and *wounding* it. By the *Circumcision* of thy flesh thou hast merited for me the *fulfilling* of thy Fathers promise, and condition of his Covenant to *circumcise the fore-skin of our hearts*. By this thy *rasor* thou hast fitted the

Tables

Tables of my heart: now *write* thy *Lawes* and love in them. By receiving this *Seale* of the Covenant in thy flesh, thou hast *sealed* to me thy care of me in thy nonage. First, O Lord, I am everlastingly to praise thee for *taking* my *flesh upon thee*; and next for leaving part of it with me, as a *pledge of thy love* thou bearest to me from thy *Mothers wombe*. In thy infancie thou bleddest for me; in thy twelfth yeare thou arguedst for me; in thy youth thou obeyedst for me, and in thy ripe and perfect age thou *sufferedst* and *dyedst* for me. To thee therefore, as it is my bounden duty, I offer the *buds* of my child-hood; the *blossoms* of my youth, and the *fruits* of my age. As thou betimes didst set to the work of my *Redemption*; and on those *termes* accepted'st the Name JESUS: So let me betimes *give my name to thee*, and enter into thy service. Let me *bear thy yoke* even from my youth. Lord, who

this day wert *circumcised* in the flesh; *Circumcise* me in the heart, that I may in *purity*, *sincerity* and *uprightnesse of heart walk before thee all the dayes of my life*: neither *circumcise* my *heart* only, but my ears, eyes, hands, head, and feet, that *no superfluity of maliciousnesse*, nor impurity remain in me. Now thou hast *renewed the face of the earth*, *renew* this day, and repaire thy decayed Image in me. Thou hast begun a new year, begin in me *a new Reformation*, *make mee*, I beseech thee, *a cleane heart*, and *renue a right spirit within me*. The yeare like the Serpent hath cast off his old skin, and put on a new; so let mee also cast off *my old Man*, and *put on the new Man*; and from this day to my old age and death *walk in newnesse of life*. That I may be a fit *guest* to bee admitted into the *new heaven*, *where dwelleth Righteousnesse*, and to be entertained at thy Table, and drink *new Wine* with thee

in thy heavenly Kingdome for evermore. *Amen.*

MARS, *or a Meditation on Ashwednesday.*

IN time of the ceremonial Law, the Paschall Lambe was commanded to bee rosted with fire, dressed and prepared with sowre hearbs, to be a fitting sacrifice to God for the people. And Christ the true Paschall Lambe in accomplishment thereof, throughout the whole course of his life was continually broyled in the fire of affliction, and seasoned with the sowre revilings and bitter taunts of malicious men, that he might become a pleasant sacrifice to God his Father. Now as the Planet *Mars* is three yeares before he accomplish or fulfill his celestiall race, so likewise Christ in the race or circuit of his ministeriall office was three yeares, *viz.* from the one and thir-

tieth yeare of his age to his death. And as *Mars*, though in himselfe inoffensive, yet opposed by contrary aspects, proves fatall; so Christ, if well placed in pious hearts, governes his chosen with the sweet influences of his grace: but if opposed by malicious wicked hearts, hee turnes into a consuming fire. Hee is as a good Captaine over his souldiers to keepe them in good order, as a shepherd over his flock, to bring those that obey him into a safe harbour and pleasant pastures; But proves a severe Judge against those that will not be governed by him. And lastly, though the Planet *Mars* be never so much opposed, doth not give over his race, but holds out to the end; so Christ notwithstanding all opposition that ever could be made against him by men, as Jews, Priests, and *Herod*, or devils, as on this day; yet hee continued his course, and vanquished and runne

over

over all, even ſin, death and hell. For the Faſt of Chriſt at this time is ſo well and learnedly written by many, that ſhould I adventure to write any thing thereof, or any thing elſe but what I find writ in learned Authors, I ſhould too much blaze my owne ignorance. Therefore I will briefly write of the Life and Actions of Chriſt, as they are learnedly deſcribed for the confirmation of the Truth, in theſe words. And firſt touching the things done by him after his comming out of *Ægypt*, (which might bee about the ſixth or ſeventh yeare of his age) untill his Baptiſme by Saint *John*, (which was the thirtieth, and as ſome affirme upon the ſeventh of October in the middle of the laſt weeke ſpoken of by *Daniel*, *cap.* 9.) there is little recorded, either in Prophane or Eccleſiaſticall Writers: for that as Saint *Iuſtine*, Saint *Chryſoſtome*, Saint *Auguſtine* and others

doe write, he beſtowed that time in the common exerciſe and labor of mans life; thereby to ſhew himſelfe true Man, and give demonſtration how much he deteſted & hated idleneſſe. But after his Baptiſme, *viz.* when he was paſt thirty yeares of age, (for hee was full thirty the twenty five of December) becauſe it was not lawfull for any to be admitted into the miniſtry before they were ſo old, *Num.* 4. he began to preach in the moneth of January and February, and his whole doctrine was directed to the manifeſtation of his Fathers will, and amendment of mans life. It tendeth all to this one ground and principle, *Thou ſhalt love the Lord thy God with all thy ſoule, and thy neighbour as thy ſelf.* It was plain, eaſie, perſpicuous and evident, though it treated of moſt high myſteres. It had neither pompe nor pride of rhetorical words, nor flattering of mans wickednesſe, as

the doctrine of many Philoſophers had, neither conſiſted it in unprofitable externall ceremonies, (as the later obſervation of the Jewiſh Law did) nor was fraught with carnality and ſpirit of this world; as the Turkiſh Alcoran, and other ſectaries doctrine is. But all was ſimplicity, all was ſpirit, all was truth, all was honeſty, all was humility, all was charity. It tooke away or diſanulled no one perfect or ſpirituall point of *Moſes* Law, but rather revived, interpreted, fulfilled and made perfect the ſame. For whereas that commanded external obſervance, this addeth alſo internall obedience: whereas that ſaid, *Love your friends*; this adjoyneth, *Love alſo your enemies*: wheras that commanded wee ſhould not kill, this further commandeth to ſpeake no angry words: whereas that prohibited actuall adultery; this alſo forbiddeth to covet in the mind: where-

whereas that sayd, Take no interest or usury of a Jew that is thy countryman; this saith, take it of no man whatsoever: whereas that accounted every Jew onely to be thy neighbor; this teacheth every person living to be thy brother: whereas that taught thee to offer up a calfe, a sheepe, or an oxe for thy sins; this instructeth thee, to offer up a contrite heart by faith in the blood of him that dyed for all, with a firme and resolute purpose of amendment of life. And finally, this doctrine tendeth wholly to the true, sincere, and perfect service of God thy Lord, that made and redeemed thee, to the exaltation of his onely Name, Power, Goodnesse and Glory; to the depression of mans pride, by the discovering his misery; to the contempt of this world and vaine pompe thereof; to the mortification and subduing of our fleshly appetite; to the true and unfained

charity

charity of our neighbour; to the ſtirring up of our ſpirit to celeſtial cogitations; to peace of conſcience, tranquillity of minde, purity of body, conſolation of our ſoul, and in one word, to reduce mankinde againe to a certaine eſtate of innocency, ſimplicity, and Angelicall ſanctity upon earth, with his eye fixed only in the eternall inheritance of Gods kingdome in heaven.

This was the doctrine delivered by Jeſus; which is the ſame that the Prophets foretold ſhould be delivered by the Meſſias. And for his life and converſation, by the teſtimony of his greateſt adverſaries, it was more admirable then his doctrine; his life being a moſt lively table, wherein the perfection of all his doctrine was expreſſed, a man of ſuch gravity as never in his life was noted to laugh: of ſuch humility as being the Son of God, he ſcarce uſed in this

world

world the dignity of a servant; of such sweet and milde behaviour as all the injuries of his enemies never wrested from him one angry word. Finally he was such an one as he was described by *Esay* many ages before he was borne, in these words; *he shall not cry nor contend, neither shall any man heare his voice in the streets: a bruised reed he shall not breake, nor the smoking flax hee will not quench, &c.* And as his *life and conversation* was foretold by Prophets, so his miraculous works also were foretold by the Prophet *Esay* & others, w^ch did consist of internall, and externall acts. For first the calling and retaining of his Apostles and other followers, who were of divers callings, states, conditions, trades, and occupations in the world. And yet all upon the sudden left both father and mother, wife, children, and other temporall respects, and followed him who had nothing

to

o give or promiſe them in this world. A man that never ſpake hem fair, or uttered doctrine that was not repugnant to the ſenſuali-y of this life, as may appeare by heir owne writings and teſtimo-nies of him. A man that was con-emned by the better ſort, as then it might ſeeme; that is, by the wiſe and learned of that countrey, and eſpecially diſliked by them that were in government as a dangerous and troubleſome man to the ſtate, one that had nei-ther friends to beare him out, nor a houſe to put his head in. And yet, notwithſtanding all this, that worldly men and women and ſome ſuch alſo as were great ſin-ners, & looſe livers before ſhould leave all their worldly hope, ſtay and condition, to follow ſuch a man, with ſo great inconvenien-cies, loſſes, dangers, and diſfa-vours as they did; and ſhould con-tinue with him in all his afflictions,

and

and be content to dye and lose their lives rather then forsake him or abandon his service. This (I say) is such a miracle, as never in the world fell out the like, and must needs bee granted by his chiefest enemies to be supernaturall. The second point is of externall things and facts done by Jesus, above all power of humane ability, in the sight & knowledge of all the Jewes; which facts were published by our Evangelists, and especially by Saint *Matthew* in the Hebrew tongue, while yet the persons were alive, upon whom they were wrought, or infinite other that might be witnesses thereof. As for example, the raising of *Lazarus* in *Bethania*, that was a Village but a mile or two distant from Ierusalem, at whose death and buriall, (being a Gentleman) many Scribes and Pharisees must needs be present (according to the Iewish custome at that time) and

they

they saw him both deceased, interred, and the funerall feast observed for him, as also raised againe from death by Iesus, after foure dayes of his buriall, with whom they did eat and drink, and converse after his returne to life, and every day might behold him walking up and downe in the streets of Ierusalem. This story could not be feined. So in like manner the raising of the Archi-Synagogues daughter, whose name is affirmed to be *Iairus*, with divers other circumstances that do make the thing most notorious. The raising of the widowes sonne before the gate of the City *Naim*, in the presence of all the people that bore the said corps, and stood about it; the healing of the Cripple in Ierusalem, that had laine thirty and eight yeares lame, at the Pooles side or Bath called *Probatica*, which miracle was done also in the sight of infinite people.

The

The eaſting out a legion of dev
from a man that for many yea
was knowne to live in the mou
taines, the feeding and filling
five thouſand men beſide wom
and children at one time, and fo
thouſand at another, with a ſm
parcell of bread and a few fiſh
The turning of water into win
a mariage in *Cana*, in the preſen
of all the gheſts, the healing
him by a word only that had
incurable dropſie, and this at t
table of a principall Phariſee a
in the ſight of all that ſate at di
ner with him; the giving ſight
him that was borne blinde we
knowne to many. Theſe and di
vers other ſuch miracles whi
were done in the ſight and pre
ſence of an infinite number
people and recorded by our E
vangeliſts, at ſuch times when ma
ny deſired to diſcredit the ſam
and might have done eaſily b
many witneſſes and authority. I

any one part thereof had beene subject to calumniation; cannot in reason or probability be doubted of. And last of all (though more occult and secret) yet not the least, but rather the greatest miracle that ever Christ did in his life is his fasting forty dayes and forty nights, typified in the fast of *Moses* and *Elias*, recorded by three Evangelists for confirmation of the truth thereof. And all that while was tempted of the Devill, as S. *Luke* expressely saith, being forty dayes tempted of the devill, yet some thinke hee endured all those sharpe temptations in one day, whom in the end he overcame with his own weapons. And this hapned upon him presently after he was baptized of *Iohn Baptist*, so saith S. *Marke*; *Immediately the Spirit driveth him into the wildernesse*. And I note it the rather, because it is the usuall custome of Sathan now in these dayes to deale

deale with the ſervants as he deales with the Lord. As ſoone as they begin to conſecrate their endeavours to the ſervice of God, the devill by the winde of promotion, the allurements of pleaſures, or ſpur of worldly profit drives them into the wildernesse of worldly affaires, where they remaine long ere they can get out of the entanglements of many thorny cares and anxieties of minde. How this wildernesse was called, the Evangeliſt doth not ſpecifie: but it is thought to bethe deſert of *Arabia Petræa*, and that our Saviour faſted upon the mountaine of *Sinai*, where *Moſes* and *Elias* faſted forty dayes and forty nights, for there was no place more fit for Sathan to tempt our Saviour in then where the Law was delivered, which is the power of ſinne: for although the Son of God was without ſin, yet he took upon him the ſinnes of all the world. And ſo

our

our Saviour Christ according to cõmon computation continued in this desert from the seventh of October to the sixteenth of November, which was forty daies and forty nights. And upon the seventeenth of November hungred. And then the devill with an extraordinary boldnesse carried him from mount *Sina* with great violence through the aire, and set him upon the top of a pinacle of the temple, which was so exceeding high that whosoever looked downe from it into the valley of Cedron, their eyes dazeled, and it seemed as though there had been clouds in the bottome of the valley, for it was six hundred foot from the bottome to the top. From this place the devill bad our Saviour throw himselfe downe, after the devill set Christ upon an exceeding high mountaine: but what hill it was or how it was called, the Evangelist doth not set

downe, but it is to be thought, it was the high mountaine *Nebo*, which was also called *Pisgah*, and stood twenty foure miles from Ierusalem Eastward where God shewed unto *Moses* all the land of Canaan beyond Iordan. And in this place the devill shewed our Saviour the Kingdomes of the world and the glory of them; saying, *All these will I give thee, &c.* Now our Church hath piously set apart this annuall fast to begin on this day in commemoration of that fast of our Saviour: for by our conformity we shew whose servants we are, even his whose works we imitate, and that abstinence from usuall repast might be a meanes to quicken our resolutions against the receiving of the Sacrament of the Lords Supper at Easter; for though fasting in it selfe be no religious act in which the immediate worship of God consists, *For the kingdome of God*

(as

(as the Apostle saith) *consisteth not in meat and drinke*, yet it is a religious act as accessary to the worship, serving as a help or preparative to faith, prayer, &c. And so may be called a good work. And therefore in all Churches and in all Ages since the Apostles time, it hath beene piously observed, as is learnedly demonstrated in divers treatises extant in English. Now why this day is called Ash wednesday is, for that the Christians in the Primitive times retained many of the Heathens and Jewish ceremonies, as *Iobs* friends sprinkled dust upon their heads towards heaven; the King of Nineveh and Queen *Esther*, with the Iewes, sate in ashes to expresse their sorrow: so they to expresse their own vilenesse and unworthinesse cast ashes on their heads. But this was an unnecessary ceremony, and therfore in the reformed Churches well dismissed. So now I conclude this

dayes meditation with that divin
prayer of Doctor *Featelies* in the
words. *Oh let not my Lord be ang*
that I who am *but dust and a*
dare speak unto him: for my sins
for vengeance, and shall I be si
for pardon? *Gracious God*, e
silence them, or heare me. If t
wilt not heare the voice of
words, heare the *voice of my te*
if thou wilt not heare them, hea
the voice of thy sonnes *blood whi*
speaketh better things then the blo
of Abel. I confesse I have fore
displeased thee, but it trouble
me that I have so *incensed* thee;
have *grieved thy Spirit*, but it *gri*
veth me that I should be so *grac*
lesse as to *grieve* that *Spirit of gra*
which *sealeth thy chosen to salvatio*
I deserve that thou shouldest ev
abhorre me for my sinnes, bu
abhorre my selfe for them in *dust a*
ashes. I have offended thee in glu
tony, but I now fast for it; in pride
but I humble my selfe; in laugh
ter

er and ſports, but I weepe for it; n ſinfull joyes, but I mourne for ; I have *wallowed* in filthy plea- ures, but I *wallow* for it in *duſt and hes*: I have *broken all thy Comman ments*, but I have *broken* my eart in true contrition for it. Thou didſt not *break a bruiſed reed*, ſalt thou [illegible] to powder a *bro- en heart? what profit is in my blood O Lord, when I goe downe into the it? Nay what profit is in thy blood bleſſed Redeemer*, if they for whom it was ſhed *goe downe into he pit* of deſtruction? *ſhall the duſt ive thanks unto thee O Lord*, or the ſhes and cinders of hell praiſe the God of heaven? *Heare O Lord and ve mercy upon me, thou that hea- ſt thoſe that are broken in heart, and iveſt medicine to cure their ſick- eſſe*, raiſe up my proſtrate and ejected ſoule. Why diddeſt thou *hunger* O Lord, but to ſatisfie for *my gluttony?* why didſt thou *thirſt*, but to ſatisfie for my drunken-

neſſe? why didſt thou *weepe*, b
to ſatisfie for my ſinfull *joyes*? wh
didſt thou endure unſpeakab
torments, but to ſatisfie for
lewd *pleaſures*? why didſt thou d
an ignominious *death*, but to ſati
fie for my ſinfull *life*? why did
thou ſhed thy *blood*, but to ſatisf
for my *crimſon ſins*? *Adam* our fi
parent did *eat the forbidden fru*
and all our teeth are ſet on edge, b
thy *faſting forty dayes* hath fu
ly ſatisfied for his *eating*. But I re
new my ſins daily, and thou
neweſt thy mercies. The guilt of m
ſinne is *great*, but the price of th
blood is *greater*. I have offende
an infinite Majeſtie, but ſatisf
ction hath beene made by an infi
nite Majeſtie. My wickedneſ
cannot exceed thy goodneſſe, fo
my power of ſinning is finite, bu
thy faculty of pardoning is infi
nite. Wherefore ſith my ſinn
(be they never ſo many, never ſ
weighty) fall within the meaſur

of thy mercy, and compaſſe of thy goodneſſe, and ſith it is all one with thee to give what I ask, and to incite me to aske, to heale my wounds, and to make me feele the ſmart of them; *Lord* who haſt given me the one, deny me not the other: *rebuke* the ſurges of temptations, and quiet my ſoule. Thou who in the dayes of thy fleſh offeredſt up prayers with ſtrong cries, here the ſtrong loud cries of a penitent ſinner. Thou who tookeſt upon thee our infirmities, take pity upon them: thou who wert in thine agony ſtricken with horror, and unutterable griefe, allay the troubles of my affrighted conſcience. Thou who faſtedſt *forty dayes*, accept of my humiliation theſe *forty dayes*; and grant that my ſtomack may not onely faſt from accuſtomed meats, but all my ſences from their uſuall delights, and moſt of all my heart from worldly comforts and con-

tentments. Let no ſight delight me, till I ſee my ſins removed *like a miſt*, and thy countenance *ſhine upon mee*. Let no ſound or voice delight me, till I heare thee by thy Spirit to *ſpeake peace to my conſcience*, and *ſay to my ſoule, I am thy ſalvation*. Let no pleaſant fields and gardens delight me, till I have gathered red flowers out of that garden which was watered with *thy blood*. Let no fruit delight me, till I have fully taſted of the fruit of the tree of thy croſſe. Let no meat delight me, till with the *ſowre hearbs* of ſorrow and anguiſh of heart for my ſin, I have eaten the Chriſtian *Paſſeover*, the fleſh of thee that immaculate Lambe ſlaine from the beginning of the world. Heare me bleſſed Redeemer, and as thou *wroteſt in duſt*, when thou tookeſt the woman in adultery, ſo I beſeech thee write my ſins in *duſt*, & bury them all in the *aſhes of oblivion*. So be it, *Amen*.

Saturne,

SATVRNE.

OR,

a Meditation on *Goodfriday.*

HAving in the former meditations ſhewed you an immaculate Lambe and the firſt fruits of the meritorious blood thereof, then how the ſaid Lambe was prepared to be a fitting Sacrifice for the expiation of the ſins of the whole world, Now I ſhould according to my promiſe in the entrance of this work, ſhow you how this Sacrifice was laid upon the Altar of the Croſſe as on this day, under the metaphor of the Planet Saturne. But herein I perceive my owne inability and preſumption, that I ſhould dare to adventure upon ſuch holy things in ſuch vile compariſons, for the expulſion of Saturne out of his kingdome by his brother Titan, and ſonne

ſonne Jupiter, is no way equivalent to the malice of the Jewes against our bleſſed Saviour. For Saturne broke covenant with his brother, and kept three of his male children alive, contrary to the condition which he held his kingdome by. And therefore Titan had juſt cauſe to make warre againſt him, and recover his inheritance due to the firſt borne. And Jupiter likewiſe did expell his father out of his kingdome, becauſe his father threatned to kill him. But Chriſt had done offence to none, he had broken no bonds, but rather made up the breach; hee was ſo farre from deſtroying that he came on purpoſe to ſave and redeeme that which was loſt. And what were the troubles of Saturne King of Creet, to the unſupportable ſufferings of Chriſt the King of glory? Nay what were all the troubles of all the men that are or ever were in the world, to

the troubles of our blessed Saviour? And where is the patience of Saturne, *Iob*, or any other that was in Christ? For as the light of the natural Sun is darknesse, to the Splendor of the Sunne of Righteousnesse; so all the excellency and worth that is in all mankind is not able fully, to demonstrate the excellencie that is in Christ: yet because *Saturne* was imprisoned by his Brother, and driven out of his Kingdome by his own sonne; I did intend to shew how our blessed Saviour, as on this day was bound & imprisoned by the cruell Jews his brethren according to the flesh, of the Virgin *Mary*, and driven out of the Kingdome of this world, by those which should as obedient children to the cõmands of God their Father, have kept their hands from killing the innocent. But being conscious of my owne insufficiency for the performance of such a work, it being excellently

cellently deſcribed by many famous and learned men; I will only write the briefe ſtory thereof, as I find it in a book entitled *Itinerarium totius Sacræ Scripturæ*, in theſe words. After that our bleſſed Saviour had eaten the Paſchal Lamb according to the Law, which was the fourth Paſſeover that he kept with his Diſciples; and in ſtead thereof had inſtituted and ordained the Sacrament of his bleſſed Body and Blood in that his laſt Supper, which was about ſix or ſeven of the clocke in the evening, upon Thurſday the ſecond day of April juſt at the beginning of the fourteenth day of the firſt moneth *Abib* or *Niſan*, which began about the evening of this day, he waſhed his Diſciples feet, and leaning upon the Table, pointed out *Judas* that ſhould betray him: from the ninth houre to the tenth, about the ſecond watch of the night, *Judas* that Traytor went from his Diſci-

Diſciples. In the mean time Chriſt made that long Sermon recited only by *Iohn* 14. 15, 16. and made that effectuall prayer, *Iohn* 17. About the tenth houre (after they had ſung a Pſalme) Chriſt went over the brooke Kedron, to the Garden of Gethſemane, being ſomewhat more than halfe a mile, there betweeen the houres of eleven and twelve, hee ſweat water and blood, and prayed earneſtly. About twelve of the clock, it being then midnight, Chriſt was betrayed by *Iudas*, who about three dayes before had ſold him for thirty ſilverlings, which was worth about three pound fifteene ſhillings. From Gethſemane the Jews brought him bound to Jeruſalem, and about one of the clocke in the morning carried him to the houſe of *Annas*, who was one of the chief Prieſts. About two of the clocke they led him from thence to *Caiaphas* cheife Prieſt, from three of the

the clocke till foure (which was about the Cock's crowing) *Peter* denyed Chriſt. At the ſame time *Caiaphas* and all the Rulers of the people in Jeruſalem, would have condemned the Lord of Glory, the Sonne of God. At the ſame time alſo the ſervants and officers of the Prieſts beat him and mocked him. About five of the clocke in the morning Chriſt was condemned by the whole conſent of Synedrion of the Jewes. All theſe things Chriſt ſuffered between Thurſday and Friday. And whereas the Jews according to the cõmandement of God begin their day in the evening, therefore that night wherein our Saviour ſuffered all theſe things, belonged to the fourteenth day of the month *Abib*, ſo that juſt at the ſame time as the Feaſt of the Paſchal Lambe was celebrated amongſt the Jews, Chriſt the Lamb of God was made a living ſacrifice on the Croſſe for the ſins of man.

Thus

Thus we have obſerved the hours of the night, ſo likewiſe let us obſerve the houres of the day. Friday being the third day of April (which, as I have ſaid, began the evening before) was the fourteenth day of the firſt month *Abib* or *Niſan*, among the Jewes, at ſix of the clock in the morning, about Sunne riſing of the ſame day, our Saviour Jeſus Chriſt was brought unto *Pilate*, and *Judas Iſcariot* hanged himſelfe, becauſe he had betrayed innocent blood. About ſeven of the clock in the ſame morning, our Saviour was carried to *Herod Antipas*, that cruell Tyrant, (who the yeare before had put *Iohn Bapt. ſt* to death) where hee was diſdainfully handled; but *Pilate* and he were made friends. At eight of the clock our Saviour returned to *Pilate*, who propounded unto the Jewes (becauſe they were to have a capitall offender delivered unto them at the Feaſt of the Paſſe-

Passeover) whether they would have Jesus their King, or *Barabbas* who had beene a murtherer, let looſe unto them? But they condemned Jesus, and choſe *Barabbas*, whoſe name ſignifies the ſon of the Multitude, or a ſeditious man. About nine of the clock in the morning (which the Jewes commonly call the third houre of the day, becauſe it ſucceeded the morning, and continued till noone) our Saviour Chriſt was whipt and crowned with thornes. About ten of the clock *Pontius Pilat* in the place called *Gabbatha*, publiquely condemned Chriſt to be crucified, and waſhed his hands in token of innocency. *Pontius* ſignifies cruel and inhumane, *Pilat* a man armed with a Roman dart. Between ten and eleven our Saviour Chriſt carrying his Croſſe, was brought to the place called *Golgotha*. About eleven of the clocke (the third houre of the morning being not

yet

yet fully finiſhed) our Saviour Chriſt was faſtened upon the Croſſe, where hee hung foure houres, *viz.* from eleven till about three of the clocke in the afternoone. And he ſpake before that ſupernaturall eclipſe of the Sunne three memorable ſayings: Firſt, *Father forgive them, for they know not what they doe:* Secondly, he ſaid to his Mother, *Woman behold thy Sonne:* And to *Iohn* being converted, *Behold thy Mother.* Thirdly, to the Theefe: *Verily I ſay unto thee, this day thou ſhalt be with me in Paradiſe.* About twelve of the clocke (in that meridian which the Jewes call the ſixt houre, that is, the ſixt houre from the riſing of the Sun) that ſupernaturall eclipſe of the Sun happened, of which you may reade in *Dionyſius*, the Areopagite, and *Euſebius*. About three of the clocke in the afternoone, which the Jews call the ninth houre (the Sun now beginning to receive his

light) our Saviour spake these foure sayings, *My God, my God, why hast thou forsaken me?* Secondly, *I thirst.* Thirdly, when he had taken the spong, he said, *It is finished:* and last of all, crying out with a loud voice, he said, *Father into thy hands I commend my Spirit*, and so dyed. At which time there were many wonderfull miracles wrought, as you may reade, *Mat.* 27. *Mark* 15. *Luke* 23. *Iohn* 19. About foure of the clock in the afternoone our blessed Saviour was pierced thorow with a lance, and there issued out of his side water and blood. About five of the clock (which the Iewes call the eleventh houre of the day) our Saviour Christ was buried by *Ioseph* of *Arimathea* and *Nichodemus*. About the sixth houre there was an eclipse of the Moone, which was naturall, and not miraculous; neither is it observed by any of the Evangelists.

Upon

Upon the fifteenth of the first month, which answereth to the fourth of April (being justly called the great and holy Sabbath of the Iewes, for that Christ this day rested in the Sepulchre) the Priests and Pharisees being partly joyfull, because (as they thought) the disturber of the common peace, and one that opposed their authority was dead, and partly carefull how they might prevent his Resurrection, went to *Pilate* and obtained of him a band of souldiers to watch the Sepulchre, and to put his seale upon the stone. Now as at the Birth of Christ I writ what I found concerning the manger, in which Christ was laid, when hee was borne: so I thought it not amisse to set downe the description of the Sepulchre, in which he was laid, when he was dead, as I finde it in the forenamed book in these words: The sepulchre of Christ stood upon the west side of Ieru-

ſalem, cloſe by Mount Golgotha, in the garden of *Ioſeph* of Arimathea: for it was the cuſtome of the Iewes to build their tombes or ſepulchres in their Orchards and gardens, and beautifie and adorne them with Lillies, Roſes, and other flowers, on purpoſe to put them in mind of their mortality, according to that of *David*, *The dayes of man are like graſſe, as a flower of the field ſo flouriſheth he; for the wind goeth over it, and it is gone, and the place thereof knoweth it no more.* And for this cauſe the Iewes (but eſpecially the Kings) would be buried in their gardens. So *Ioſeph*, a good and juſt man, following this cuſtome, had hewen for himſelfe out of a Rock a new monument, in which there had been no man laid; that ſo when he walked into the garden to take the aire, hee might be put in minde of his mortality. In this Monument our Saviour was buried, and frō this place upon the

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third day early in the morning he rose; to the terror and astonishment of such as watched the Sepulchre. From whence may bee gathered, that as our first Parents, *Adam* and *Eve* trespassed against God, and lost felicity in a garden, so Christ the Son of God in a garden made satisfaction for that sin, restored us againe to grace, and made us capable of heavenly felicity. This Sepulchre (as it is described by Saint *Iohn*, when hee went with Saint *Peter* to see if that notable miracle of the Resurrection were true) was like a little chappell, the doore thereof being upon the outside, and but one room without any division, so that a man might see all that was within it. For he saith, that Saint *Peter* did not go in, but lookt in and saw the linnen cloathes where they lay wrapped up: from whence may be concluded, that the Sepulchre which is now extant (howsoever

perhaps it may ſtand in the ſame place) is not the ſame Sepulchre wherein our Saviour Chriſt was buried: for it is deſcribed to bee foureſquare, to be open at the top, to have within two vaults, (an inward and an outward) and that you deſcend to it by ſtairs: which deſcription doth not agree with Saint *Iohn*, for hee ſaith, that they rouled a great ſtone to the dore of the Sepulchre, but did not lay it upon the top of it. And Venerable *Bede*, who was a Doctor of Divinity, and lived in England ſeven hundred years after Chriſt, deſcribeth the holy Sepulchre after this manner: This Sepulchre overhead was ſomething round, and ſo high that a man could ſcarce touch it with his hand, ſtanding in that Rock which extendeth it ſelf from Mount Calvary into the garden of *Ioſeph* of Arimathea: repreſenting in forme a little chappell; the entrance therinto was towards

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the East. And further he addeth, That they which went into the vaile found on the right hand towards the North, a stone Tombe, which resembled a coffin scituated in the pavement, joyning to the wall, which stone coffin was of a mixt colour, that is, white and red, being seven foot long and three handfulls high. This description Venerable *Bede* records from certaine Monkes that went upon devotion to Ierusalem to visite this Sepulchre; but since it hath been divers times destroyed, and polluted by the Turkes and other Heathen people. From whence may be gathered, that the Sepulchre which is now standing & shewed unto Pilgrims, is some new device, to get money of strangers, and procure a kinde of blind devotion in the hearts of ignorant people. Wherefore, as the Angell said, *Let us not seeke Christ any longer amongst the dead, or in the grave*, but in his

Holy Church, where the lively portraiture of his divine preſence is ſet forth unto us; that ſo we may be made partakers with him hereafter in that place of eternall glory. For the confirmation of the truth of Chriſts paſſion, beſides the true relation thereof ſet downe by the foure Evangeliſts, the Propheſie of the Sibels, and conſent of the Rabbins, the holy Scriptures long before ſet downe, that the Prophets propheſied of every particular thing in our Saviours Paſſion. Firſt, that all his Diſciples ſhould forſake kim. *Zachary* told, *That the Shepherd ſhould be ſmitten, and the ſheepe ſcattered*, that one of his owne Diſciples ſhould betray him. *David* in the perſon of Chriſt ſaith, *It was my familiar friend whom I truſted, which did eat of my bread, that lift up his heele againſt me.* And *Zachary* makes relation of the *thirty peeces of ſilver the price of him that was valued, which the children of Iſ-*

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rael valued, and gave for the Potters field, as the Lord appointed. Esay in the person of Christ relates the Iews spitefull usage of him in the high Priests Hall, and before Pilat, *I gave my backe to the smiters, my cheekes to the nippers, and hid not my face from shame and spitting.* David likewise in the person of Christ lamentably complaines, *That they pierced his hands and his feet, so that he might tell all his bones; they stood staring and looking upon him, they parted his garments among them, and upon his vesture did they cast lots. All that goe by have him in derision, they mow and nod the head, saying, He trusted in God, let him deliver him if he will have him.* And in another place he complaines that *they gave him gall to eat, and vineger to drink.* And another Prophet cryes, That *they shall looke upon him whom they have pierced.* Finally, the whole relation thereof is set down by the Prophet *Esay* in his 53. Chapter, which

which begins with this preface, *Who will beleeve our report? or to whom is the arme of the Lord revealed, &c.* to the end of that Chapter, where you may behold his deplorable condition upon the Croſſe, from the firſt verſe to the fourth, from thence to the eleventh verſe, you may ſee the cauſe why all this puniſhment was inflicted upon him. And laſtly, from the eleventh verſe to the end of the Chapter, you may take a view of the plentifull increaſe of his Kingdome after his reſurrection. And as it was foretold by Prophets, ſome a thouſand, others ſix hundred, and the leaſt three hundred yeares before Chriſt was borne; ſo it was typified and prefigured in *Abrahams* time, by the ſacrifice of his ſonne *Iſaac*, by the braſen Serpent ſet up by *Moſes* in the wilderneſſe, and by all the Sacrifices that were in the Levitical Law. Therefore I will cloſe all

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with that of the Prophet *Ieremy*.

Is it nothing to you all ye that passe by? behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his wrath.

And this divine prayer for the day in these words, Dearest Redeemer, the *Mediator* of Heaven and Earth, who this day wast placed on the crosse betweene them both, with thine *Armes stretched abroad* to embrace, and thy *head bowed downe* (as it were) to kisse all that come unto thee; I humbly prostrate my selfe at thy feet, desiring in unfeined repentance, with my teares to wash those thy *wounds* that bled for my sinnes, and in a lively faith to *touch the print of thy nailes, and thrust my finger into the hole of thy side*, thereby to take reall and corporall possession of thee, that I may with *Thomas* truly call thee, My Lord, and my God; my dread, and

and my love, my surety and my ransome; my sacrifice, and my Priest, my Advocate & my Iudge, my desire, and my contentment; the life of my hope here, and the hope of my life hereafter. Before I was thine (for thy hands made and fashioned mee) but sith thou hast offered thy selfe to be my pledge, and thy blood for *my ransome*, thou art truly *mine*. *My Lord and my God*, O let the *speare* which ran thee *thorow* fasten my heart to thy *crosse*, let the nailes which *printed* thy *flesh*, imprint thy love in my soule. Let the *thornes* which *pricked* thy *temples*, not suffer the tẽples of my head to take any rest in sin: let the *vineger* which was given thee melt my adamantine heart into *sorrow*: let the *Spunge* which was offered thee on the *Crosse*, *wipe* out all my debts out of thy *fathers tables*. Let others go on forward, if they please, I will stay still at thy *crosse*, and take no other lesson.

leſſon. For I deſire no other *Pulpit* then that *tree*, no other *Preacher* then thy *crucified body*; no other *text* then thy *death and paſſion*; no other *parts* then thy *wounds*, no other *amplification* then thy *extenſion*; no other *notes* then thy *marks*; no other *points* then thy *nailes*; no other *booke* then thy opened *ſide*. The *firſt Adam* did eat the fruit of the *forbidden tree*. Therefore thou the *ſecond Adam* hangedſt upon a *tree*. By his fall all mankinde was ſo ſorely wounded, *that the whole head was ſicke, and the whole heart faint; from the crowne of the head to the ſole of the foot, there was nothing but wounds and bruiſes, and ſores full of corruption*; therefore thy *whole head was pained, that whole heart wounded: from the ſole of thy foot*, which was gored with nailes, *to the crowne of thy head* which was *pricked* with *thornes*, there was nothing *but cuts*, and *ſtripes*, and *markes* and *ſcars*, and *ſores*, and *wounds*, in thy

thy whole body. Becauſe our heads *plotted* and deviſed wickedneſſe, on thy head was *platted a crowne of thornes*. Becauſe our *eyes burned with luſt*, thy eyes were bedewed with *teares*: becauſe wee belched out *blaſphemies againſt thy father*, thy face was ſpitted upon: becauſe our bodies have beene *ſtretched* wantonly upon our *ſoft beds*, thy body was ſtretched upon the *hard croſſe*. O Lord, our eares have offended thee by *liſtning* to wanton muſick, *prophane ſpeeches* and ſongs, therefore thou ſuffereſt in thine *eares* by hearing *ſcoffes*, and *blaſphemous taunts*; we have offended in our *ſmell* by luxurious perfumes, & ſweet odours, therefore thou ſufferedſt in thy *ſmell* by the ſtench of *Golgotha*: our *taſte* hath offended in *gluttony* and *drunkenneſſe*, therefore thou ſufferedſt in thy taſte by *gall and vineger*: becauſe our *feet* were ſwift *to ſhed blood*, thy feet were *nailed to*

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the crosse: becauſe our *hands* were *defiled*, thy hands were *bathed* in blood: Becauſe all *parts* of our bodies offended, thou waſt puniſhed in all *parts*. In thy temples with *thornes*, on thy *cheeks* with *buffets*, in thy *joynts* with *ſtraines*, in thy *fleſh* with *ſtripes*. Laſtly, becauſe our *hearts* moſt *grievouſly* offended in unchaſte, malicious, covetous, ambitious thoughts, deſires, and affections, and *piercing* our ſelves with worldly *cares*; therefore thou waſt moſt grievouſly pained in thy *heart*, which was *run through* with a *ſpeare*. If all the ſufferings of Martyrs ſince the world began were put in one skale, and thine in the other; thy paſſion would beare them all downe: for thou bareſt the full weight of thy Fathers heavieſt hand.

Never were there *ſufferings* like thy *ſufferings*, becauſe never ſuch a *ſufferer*, the torments being infinitely improved by the *bearer*.

Never

Never *sweat* like thy *sweat*, because never any had a *burthen* like thine. Never *teares* like thy *teares*, because *shed* for them who *thirsted* for thy blood. Never *torments* like thy *torments*, because never *flesh* so *pure* and tender as thy *flesh*. Never *horror* like thy *horror*, being *forsaken* of thy *father*; because never *love* like thy *love* of him: nor *sorrow* like thine, because never *sense* and *apprehension* like thy *sense* and *apprehension* of the infinite displeasure of thy *father*, for the sins of mankinde. O my most bountifull Redeemer, *who bestowedst largely*, and *wast bestowed* liberally for me, It concerneth mee to know how much I stood thee in: for how should I estimate thy love, if I cannot cast the totall of thy debt thou didst discharge for me? But no heart can conceive what sorrow thou *conceivedst*: no *tongue* can *expresse* what griefe thou didst *expresse* by thy bloody teares, and those

these thy *strong cryes*, when thou complain'dst that thy *soule was heavie unto death*, and prayedst thy Father (*if it were possible*) *to let this cup passe from thee*. I am appaled at thine *agony*, I am *astonished* at thy *feare*, I am *amazed* at thy *patience*, I am *ravished* at thy *love*. My heart riseth, my veines swell, my blood boyles within me against thy persecutors. If it were in my power, I would put them all to millions of torments. I would inflict a thousand deaths upon *Iudas* that *betrayed* thee, and *Pilate* that *condemned* thee, and the envious *Scribes* and *Pharisees* that *laid snares* for thee, and the *perjured witnesses* that gave *false evidence* against thee; and that *execrable rout* that *preferred a murtherer* before thee, & the *barbarous souldiers that spit* upon thee, and buffeted thee, and the bloody *executioners* of the *Iewish malice and Roman cruelty, that hanged, nayled, and goared thee*. But

when I dive into thy bloody paſſion, I finde my ſelfe as deepe in thy blood-ſhedding as they. They were in that but inſtruments, but I by my ſins was a principall in the death of thee the *Lord of life*. My ſinnes by their tongues and hands did all this villany and outrage upon thee. Their *nailes and ſpeare pierced* but thy *fleſh*, but my *ſinnes pierced* thy very *ſoule*. My ſins, my ſins, O Lord, by their hands *crucified* thee; wherefore I *condemne* mine *eyes* to continuall *teares*, my *heart* to perpetuall *ſighes*, and my *thoughts* to everlaſting *penſiveneſſe*. What ſhall I do to waſh away the *guilt* of thy blood, which alone can take *away* the *guilt* of my ſins? verily I ſhould be utterly ſwallowed up in this gulfe, but that the *price* of thy *blood* hath ſatisfied (as for all other ſinnes) ſo for the guilt of ſpilling it ſelfe. And now my *anger*, and *feare*, and *trouble*, and *anguiſh*, are all turned into *joy*

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and *comfort*, and *love*, and *admiration* of the infinite *wisdome* of thy Father in providing such a remedy; and his *justice* in requiring such a satisfaction; but most of all for all thine infinite love, making so full a payment of the infinite debt of my sins. What can I doe, what can I suffer enough for thee? gracious God, to all the rest of thy blessings spirituall and temporall conferred upon me, purchased by thy sufferings, ad this one above the rest, the special gift of remembrance of these thy sufferings, that whersoever I am, whatsoever I doe, I may have thy passion in my heart, and thy wounds bleeding afresh in my minde, with an infinite hatred of sin that procured them, and love of thy goodnesse who endured st them for me. Thy Church, since thou lefteſt her is *a widow*, and I am as one of her dead *children*, not (as the *Samaritan* was) *halfe dead* but wholly *dead in my*

sins and transgressions. Thou Lord art the true *Elias* who raisedst and doest raise from death this widowes children to life, by *stretching thy body* over them. O my gracious *Lord*, apply thy body *stretched this day on the crosse* to me. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feet* to my *feet*, and thy *heart* to my *heart*, that I may receive *warmth* from thy *blood*, and *ease* from thy *stripes* & *health* from thy *wounds*, and *spirit* from thy *breath*, and *strength* from thy *grace* to *stand up from the dead*, and *walk with thee henceforth in newnesse of life.* So be it. *Amen.*

IVPITER,

OR

a Meditation on Easter-day.

When I did first compose this Annuall world, my thoughts were so presumptuous as to promise to my unlearned

unlearned ſelfe a power and faculty to fit every dayes meditation to the reſemblance which I firſt propounded in the entrance into this Tabernacle: but as I have come farre ſhort in the precedent expreſſions, ſo I feare I ſhall come much more behinde in the ſubſequent meditations. Yet I will adventure to ſhow that the Sacrifice which was offered unto God upon the Altar of the Croſſe on Goodfriday for the expiation of the ſins of mankinde, is truly exhibited to every worthy receiver in the bleſſed Sacrament of the *Euchariſt* or Lords Supper. And therfore the Chriſtian Church in all ages hath piouſly appointed this yearely feaſt of Eaſter to be by every one of her members ſolemnely obſerved inſtead of the Iewes Paſſeover, whereby every beleeving ſoule may be aſſured, that if he finde the blood of that moſt immaculate Lambe ſprink-

led upon the doore post of his heart, the destroying Angell shall have no power to enter therein.

Which assurance that he may obtaine first before hee receive these sacred mysteries, he ought to be fitted with the preparing graces of true sorrow and hearty contrition of spirit for sinnes past joyned with penitent resolutions and endeavours to lead a new life in time to come; perfect love and charity with all men joyned with longing desires to participate the benefits of Christs passion; and humility of spirit joyned with holy reverence and godly devotion.

Secondly, in receiving, he ought to be indued with the comprehensive grace of a true, lively, and justifying faith.

And last of all, he ought to have the reteining graces of hearty praise and thanksgiving for all Gods inestimable benefits, especially for the Word and Sacraments joyned

joyned with joy and cheerefulneſſe in the ſervice of God, and conſtant perſeverance in all theſe heavenly graces to his lives end.

The man that is thus qualified for the reception of this heavenly repaſt, may with aged *Simeon* take into his hands, his Lord and Saviour, yea and ſee him with the eye of his faith, take with a pure hand, eat with a clean mouth, and keep in a ſanctified heart this ſacred bread, this choſen *Manna*, the *word of life* and *food* of Angels: for by and with the ſacred elements, (though not in, or under them) he doth partake of the fleſh of God ſpiritually, (for his *words are ſpirit and life*) yea truly & in very deed, for he is the *living bread* that came downe from heaven; *his fleſh is meat indeed, and his blood is drink indeed.*

As at ſumptuous feaſts where curious ſervices are, we ſee the proportion and ſhape of the Deer

or Fowle set out in gold and colours on the outside or lid of those baked meats which are truly contained under it, and to be eaten: so (if we may draw a resemblance of so high and divine a mysterie from an earthly and humane repast) under the figures of bread and wine, as it were the printed lid or cover, thou O devout soule, feedest on the meat of Angels, the dainties of heaven, and flesh of thy Saviour, who is there described in thy sight, and before thee crucified. That which is represented in the signe to the eye of the body, is presented in the thing signified to the eye of the soule and hand of thy faith: what is shadowed in the Sacrament is truly also exhibited by it. *If thou beleevest that thou eatest, thou eatest that thou beleevest.* Let no hereticall *Harpies* pluck from thee this heavenly dish or meat, as *Celæno* did *Æneas*'s.

Beware

Beware of two ſorts of hereticques, eſpecially thoſe that ſeeke to beguile thee in the Sacrament, or rather of it, *viz.* The *Sacramentaries* and *Papiſts*: the one denying the ſigne, the other the thing ſignified; the one offereth thee a ſhadow without the body, the other the body without the *ſhadow* or *reſemblance*; and conſequently neither of them giveth thee the true Sacrament, to whoſe nature & eſſence both are requiſite. The Sacramentaries would rob thee of the *Iewel*, the Papiſts of the *Caſket*. Lay thine hands on both, hold both faſt; as thou ſeeſt the one, ſo beleeve the verity & ſubſtance of the other; as thou takeſt the one receive the other, as thou handleſt the one, apprehend the other; as thou feedeſt with thy mouth on the one, feed in thy heart on the other. And as truly as the one nouriſheth thy body to a temporall, the other ſhall preſerve

ſerve thy ſoule to eternall life. For it is *the tree of life*, which growes in *the midſt of the Paradiſe of God*, his *Church on earth*.

The way to the myſticall *tree in Paradiſe was guarded by an Angell waving a flaming ſword*: the way to this in like manner is fenced: there ſtands an Angell at the Table, Gods miniſter, brandiſhing the ſword of the *Spirit*, and forbidding (under paine of death) any to eat of this fruit that have their *teeth ſet on edge with the Apples of Sodome*, and *Grapes of Gomorrah*.

Other fruits and meats are prepared for us, but we muſt be prepared for this before we eat it: the *bread* of the earth cannot feed when thou eateſt it, till it be changed into thy body, becauſe thou art more excellent then it; but this bread which came downe from heaven, is more excellent then thou art, and therefore thou muſt be changed into it, before it nou-

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rish thee. All other meat is received as it is in it selfe, and no otherwise; but this is divers as it is received: other meat affecteth and altereth the taste, but here the taste altereth the meat, for if it be worthily received, it is the body and blood of Christ; if unworthily, it is but bare bread and wine. If it meet with a spirituall taste, and apperite and stomack purged and prepared, it proveth the food of life, nay of immortalitie; if otherwise, it turneth into *deadly poyson*: for hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

Now the only reason why I do compare the meritorious action of our blessed Lord and Saviour Christ Jesus, on this day to Jupiter (who as the Poets feine him, was Lord of Heaven and Earth) is, for that as he overcame the malicious and revengefull *Titan*, and all those

those monstrous and cruell Giants his sonnes, called the Titanes, and victoriously triumphed over the so likewise Christ, the Lord of glory, and King of Kings, as on this day being then the fifth of April, and first day of the Jewish weeke, having overcome the dreadfull and spitefull Serpent the old Dragon in the Revelation, according as it was propheſied of him, *Gen.* 3.15. and all those fiends that follow him, sinne, death, and hell, according to another propheſie in *Hoſea*, and having by his divine power raiſed himself from death to life, as *David* long agoe foretold, that *God would not leave his ſoule in hell, nor ſuffer his holy one to ſee corruption*; but that according to another propheſie of *Hoſea* in the perſon of the children of Iſrael, *After two dayes he will revive, & in the third day raiſe up, that we may live in his ſight*; which is the ſame with the *Sybils* in these words,

words, *He ſhall end the neceſſity of death by three dayes ſleepe, and then returning from death to life againe, he ſhall be the firſt that ſhall ſhew the beginning of the reſurrection to his chosen, for that by conquering death he ſhall bring us life.* And laſt of all having according to his own promiſe which he oft times made to his Diſciples (*That as Ionas was three dayes and three nights in the whales belly*. ſo ſhould he be *three dayes and three nights* in the heart of the earth : *deſtroy this Temple*, and in *three dayes* I will raiſe it up, are his owne words : in another place meaning the temple of his body. And that the Sonne of man ſhall be delivered into the hands of men, and they ſhall kill him, but the third day he ſhall riſe again ; in another place, faſt bound the Dragon in the bottomeleſſe pit, and taking away the ſting of death which is ſinne, glorioufly triumphed over the enemies of

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mans salvation, and rising out of the Sepulchre of death confounded the souldiers that were his guard with amazement, caused the earth to quake, and the Angels of God to descend from heaven to attend upon his triumphs, did forty dayes walke upon the earth in this triumphant manner, and made twelve apparitions to his Disciples and others:

The first was to *Mary Magdalen* alone, *Iohn* 10.14.

The second to all the women together as they returned homewards, *Matth.* 20.9.

The third was to *Simon Peter* alone, about noone, 1 *Cor.* 15.5. *Luke* 24.34.

The fourth was in the afternoon to the two Disciples as they went to the Castle of *Emaus*, which was some eight miles from Jerusalem; the ones name was *Cleophas*, and brother of *Joseph*, who brought up our Saviour, and

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the other (as may be gathered by the circumſtance of the ſtory) was *Luke*, becauſe he hath ſet it downe ſo exactly, *Luke* 24.

The fifth was after he returned inviſibly from *Emaus* to Jeruſalem where when the doores were all ſhut, and his Diſciples were aſſembled together for feare of the Jewes, he came and ſtood in the midſt of them, *Iohn* 20 19. And all theſe apparitions were in one day, which was called the firſt day of the weeke.

The ſixth apparition was eight dayes after his reſurrection, being the twelth of Aprill, to all his Diſciples, *Thomas* being then preſent, and the doores ſhut. That he might make evident that his omnipotency was not tyed to any ſecondary cauſes, or hindred by the property of any naturall bodies, which according to *S. Auſtine*, was ſo much the more wonderfull, becauſe hee appeared unto them ſubſtan-

substantially and effectually, not as a phantasma or shadow which vanisheth away, and is without any corporeall substance, but did eat and drink, and suffered his body to be handled by his Disciples.

The seventh apparition was to *Peter*, *Thomas*, *Nathaneel*, the sons of *Zebedeus* and other two Disciples, as they were fishing upon the shore of *Tiberias*, which stood 56 miles from Ierusalem Northward betweene *Bethsaida* and *Capernaum*, *Iohn* 21.

The eighth was to the eleven Apostles on Mount *Tabor* in *Galilee*.

The ninth was to more then five hundred brethren at one time, as S. *Paul* witnesseth.

The tenth was to *James* the son of *Alphews*, for he had beene seene before by *Iames* the son of *Zebedeus*, but the certaine time of these foure last apparitions is not set downe.

But

But on the fourteenth day of May which was forty dayes after his resurrection, he appeared to all his Apostles, Disciples, and friends together on Mount *Olivet*. And in their sight with great triumph and joy he ascended into Heaven.

And last of all after his ascension, he appeared to S. *Paul*, as himselfe relates. Thus (as *Luke* affirmeth) he shewed himselfe alive by many arguments, for the space of forty dayes together and reasoned with them of the kingdome of his father.

Why then should any man mistrust the testimony of these men which saw him, ate with him, dranke with him, touched him, and heard him speak, and whose entire estate and welfare depended wholly of the certainety thereof?

For what comfort had it beene or consolation to those men to

have deviſed of themſelves thoſe former apparitions; what encouragement might they have taken in theſe dolefull times of deſolation and affliction, to have had among them the dead body of him, on whoſe only life their univerſall hope and confidence depended?

The Scribes and Phariſees being aſtoniſhed at the ſudden news of his riſing againe, confirmed unto them by their owne ſouldiers that ſaw it, found no other way to reſiſt the fame thereof, but only by ſaying (as their poſterity do at this day) that his Diſciples came by night and ſtole away his body, while the ſouldiers ſlept. But what likelyhood or poſſibility can there be in this? for firſt it is evident to all the world, that his Apoſtles themſelves (who were the heads of all the reſt, were ſo diſmaied, diſcomforted, and dejected at that time, as they durſt not once go

out

out of the doore; for which cauſe only thoſe ſilly women, who for their ſex eſteemed themſelves more free from violence, preſumed alone to viſit his Sepulchre, which no one man durſt doe for feare of the ſouldiers: untill by thoſe women they were informed, that the foreſaid band of ſouldiers were terrified and put to flight by Chriſts reſurrection.

And then how was it likely, that men ſo much amazed and overcome with feare ſhould adventure to ſteale away a dead body from a guard of ſouldiers that kept it? or if their hearts had ſerved to adventure ſo great a danger? what hope or probability had there beene of ſucceſſe? eſpecially conſidering the ſaid body lay in a new Sepulchre of ſtone ſhut up, locked and faſt ſealed by the Magiſtrate? how was it poſſible I ſay, that his Diſciples ſhould come thither, break up the monument, take out

his body, and carry away the same, never after to be seene or found without espiall of some one amongst so many that attended there? or if this were possible (as in reason it is not) yet what profit, what pleasure, what comfort could they receive hereby?

We see that these Apostles and Disciples of his who were so abandoned of life and heart in his passion, after two dayes only they were so changed, as life and death cannot be more contrary: for whereas before they kept home in all feare, and durst appeare no where, except among their owne private friends; now they came forth into the streets and common places, and avouched with all alacrity, and irresistable constancy, even in the faces and hearing of their greatest enemies, that Jesus was risen from death to life; that they had seene him, and enjoyed his presence, and that for testimo-

nyand confirmation hereof, they were moſt ready to ſpend their lives. And could all this proceed onely of a dead body, which they had gotten by ſtealth into their poſſeſſion? Would not rather the preſence and ſight of ſuch a body, ſo torne, mangled and deformed, as Jeſus body was, both upon the Croſſe and before, have rather diſmaid them more, than given them any comfort? Yes truly.

And therefore *Pilate* the Governour, conſidering theſe circumſtances, and that it was unlikely that either the body ſhould bee ſtolne away without privity of the ſouldiers, or if it had been, that it ſhould yeeld ſuch life, heart, conſolation and courage to the ſtealers, began to give eare more diligently to the matter; and calling to him the ſouldiers that kept the watch, underſtood by them the whole truth of the accident, to wit, that in their ſight and pre-

sence, Jesus was risen out of his Sepulchre to life; and that at his rising, there was so dreadfull an earth-quake, with trembling and opening of Sepulchres round about, such skriches, cries and commotion of all elemēts, as they durst not abide longer, but ran and told the Jewish Magistrates thereof, who being greatly discontented (as it seemed) gave them money to say that while they were sleeping, the body was stolne from them by his Disciples.

All this wrote *Pilate* presently to his Lord *Tiberius*, who was then Emperour of Rome. And he sent withall, the particular examinations and confessions of divers others that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Jerusalem, assuring them also of the resurrection of Jesus.

Which information when *Tiberius*

rius the Emperor had considered, hee was greatly moved therewith, and proposed to the Senate, that Jesus might be admitted among the rest of the Roman Gods, offering his owne consent, with the priviledge of his supreme royall suffrage to that decree: But the Senate in no wise would agree thereunto.

Whereupon, *Tiberius* being offended, gave license to all men to beleeve in Jesus that would, and forbid upon paine of death, that any officer or other should molest or trouble such as bare good affection, zeale, or reverence to that Name. Thus much testifieth *Tertullian* against the Gentiles, of his owne knowledge: who living in Rome a learned man, and pleader of causes divers yeares before hee was a Christian (which was about 180. yeares after our Saviour Christs Ascension,) had great abilitie by reason of the honour of

his Family, learning, and place wherein he lived, to see and know the Records of the Romans.

Neither onely divers Gentiles had this opinion of Jesus Resurrection again from death, but also sundry Jewes of great credit and wisdome, at that time, were inforced to beleeve it; notwithstanding it pleased not God to give them so much grace as to become Christians.

This appeareth plainly by the learned *Josephus*, who writing his Story not above forty yeares after Christs Passion, tooke occasion to speake of Jesus, and of his Disciples. And after he had shewed how he was crucified by *Pilate* at the instance of the Jewes, and that for all this, his Disciples ceased not to love him still, he adjoyneth forthwith these words. For this love of his Disciples, hee appeared unto them againe the third day, when he had resumed life unto him.

Which

Which expreſſe, plaine and reſolute words, wee may in reaſon take not as the confeſſion only of *Ioſephus*, but as the common judgement, opinion and ſentence of all the diſcreet and ſober men of that time, laid downe and recorded by this Hiſtoriographer. In whoſe dayes there were yet many Chriſtians alive, that had ſeene and ſpoken with Jeſus after his Reſurrection; and infinite Iewes, that had heard the ſame proteſted by their fathers, brethren, kinsfolke and friends, who had been themſelves eye-witneſſes thereof. And thus much for the ſtory of Chriſts Reſurrection, which I conclude with this divine Prayer.

Glorious *Son of Righteouſneſſe*, who this morning didſt prevent *the dawning of the day*, by ſending forth the beames of thy glorified body out of the Pit of darkneſſe and *ſhadow of death*, ſhine upon my ſoule by the light of this grace. *Inlighten*

lighten my dark apprehenſion of the myſteries of thy Reſurrection: Inflame my cold affections, and revive my heart even deaded with penſive thoughts upon thy bitter paſſion. O how did the ſureſt ground of Faith ſhake, the ſafeſt Ancor of hope looſen, at the earthquake at thy death! What ſmiting together of knees, what wringing of hands, what knocking of breaſts, what fainting of hearts, what hanging down of heads were there at giving up of thy ghoſt, when thy head hung down on the Croſſe? With thee the faith, with thee the hope, with thee the joy, with thee the life of thy deareſt Diſciples might ſeeme to expire. What ſhould or could the priſoners of death ever expect, when they ſaw him whom they thought to have been their Redeemer, the Lord of life arreſted by death, and kept cloſe priſoner in the grave ſo long? O death, how

ſharp

ſharp was then thy ſting? O grave, how fearfull was thy ſeeming Victory? But bleſſed be the Angell which removed the ſtone, and thereby made way, that *the ſtone which the builders refuſed*, might be preferred to be *the head ſtone in the corner*. Bleſſed be the right hand of thy Father, who in raiſing thee out of the grave, raiſed our hope out of the duſt: for *where is our hope? Our hope is even in thee*, O Chriſt, and thy Reſurrection. *Thou art the life and the Reſurrection of all that beleeve in thee*. Death (like a Hornet) by ſtinging thee hath loſt his ſting, and now may make a buzzing noiſe to affright me; but can thruſt out no ſting to hurt me. The grave by thy lying in it is turned to a bed, and a withdrawing roome to retire my ſelfe a while, to put off this ragged fleſh, and attire my ſelfe with roabs of glory. Now dare I inſult over Death and Hell, ſince thy triumph over them. *O death*

death where is thy ſting? O grave where is thy victory? O my ſoule, where is all thy comfort? *If in this life*, thou art *moſt miſerable*; *If thy life be hid with Chriſt in God*, then, *when Chriſt which is thy life ſhall appeare, thou ſhalt alſo appeare in glory.*

What though I mourne here? I ſhall be comforted: what though I faſt here? I ſhall be ſatisfied: what though I be diſgraced here? I ſhal be glorified. What though I am here trampled under feet? I ſhall be there crowned. What though *my fleſh bee eaten with wormes*, and theſe wormes turned into duſt, and that duſt blowed by the wind over the face of the earth? yet after thou *turneſt man to deſtruction*, Againe thou ſayeſt, *Come againe yee children of men. I know thou my Redeemer liveſt, and ſhalt ſtand up at the laſt day, and I ſhall ſee thee in my fleſh with theſe eyes, and none other.* Lord eſtabliſh this beleefe in me: beat downe all the *forts* that naturall

turall reaſon reareth againſt it. Grant that I may every day more and more feel as the power of thy birth in my regeneration, and of thy death in my mortification, ſo alſo of thy Reſurrection in my riſing from the death of ſinne to the life of grace. Lord thou reſtoredſt life to three men, to one in his bed, to another on the beare, a third in the grave. They who conceive ſinne in their hearts, are like him that was dead in his bed, they who bring it forth into action, are like him that was brought forth dead on the beare; but they that continue in ſinne and all impurity, and putrifie in the cuſtome therof, are like him that was foure dayes dead and ſtanke in the grave: ſuch a one or worſe am I; for I have laine not foure dayes, but many years in this loathſome grave, and am even devoured of the worme of conſcience. Yet Lord, this day of thy glorious Reſurrection, ſay unto

unto mee, as thou didst to him. *Come forth, awake thou that sleepest, and stand up from the dead, and I will give thee light.* Make this day of thy Resurrection from the death of nature, the day of my rising from the death of sin and corruption, first to the life of Grace, and after to the life of Glory. *Amen.*

MERCVRY.

OR,

A Meditation on Ascension day.

ACcording to my proposed method, I should in this place shew how the sweet Incense of the blessed Sacrifice Christ Jesus ascended into heaven, to bee as the Leviticall Sacrifices were, an Oblation of a sweet savour unto the Lord; for as God after the universall Deluge smelled a pleasant savour of Rest in the offering of *Noah*;

Noah; ſo likewiſe God the Father after the inundation of ſin overflowing the whole world for the ſpace of 4000. years and upwards, did ſmell a ſweet ſavour of Pacification, Reconciliation and ſatisfaction in this laſt meritorious act of our bleſſed Saviour, which I compare to the flight of winged *Mercury*, who by Poets is fained to deſcend and aſcend to keepe unity and concord between their fained gods (being their obſervant Meſſenger.) And Chriſt the Angell or Meſſenger of the everlaſting Covenant deſcended from heaven in the day of his Nativity, and brought thoſe bleſſed tidings of Salvation revealed in the Goſpell to mankind, and as this day aſcended into heaven, to accompliſh the work of mans redemption: but this glorious Act of our Saviour is ſo divinely, pathetically, and excellently accompliſhed by Mr. *Auſtin* in his divine Meditations,

tations, that though I, like foolish *Icarus* (because as on this day I first drew breath & received the common aire) doe strive with waxen wings to take an higher flight than my learning is able to performe, am so melted with the rayes of the scorching heat of his devotions, that I am forced to dash out my dim taper before his bright Sonne, and conclude with Master Doctor *Featleyes* divine Prayer, saying, *Glorious and gracious Redeemer, Lord Iesus Christ*, who *hũbledst thy selfe, and didst become obedient to death, even the death of the Crosse, and therefore thy Father highly exalted thee above the Grave* in thy Resurrection, above the earth in thy Ascension, above the heavens in thy session at his right hand, and then *He gave thee a Name above all names, that at the Name of Jesus every knee should bow, both of things in heaven and in earth, and of things under the earth.* I humbly bow the

knee

knees, not only of my body, but of my heart and ſoule unto thee. I never heare of thee, or remember; never think, or ſpeak of thee, but with greateſt reverence and love that heart can conceive, or tongue expreſſe. I admire the myſtery of thy Incarnation; I tremble at the horror of thy paſſion; I adore the power of thy Reſurrection, and triumph in the glory of thy Aſcenſion. My God and my Lord, make me wholly thine, as thou art mine: Thy birth was my life; thy life my merit, thy death my ranſome; thy Reſurrection my delivery out of the priſon of death (where thy Father laid thee for my debt) thy Aſcenſion my aſſurance and taking poſſeſſion of an *incorruptible and undefiled inheritance reſerved in the heavens*. *O Saviour*, if thou haddeſt not been borne I never had been born anew; if thou hadſt not *died* for my *ſinnes*, I had *dyed in my ſins*: if thou haddeſt not *riſen from the*

dead, my ſoule might have been *with thee in Paradiſe*, but *my body* ſhould not have *reſted in hope*, neither ſhould I have *ſeene God in my fleſh*. If thou hadſt not aſcended, I might have been freed from hell, but I ſhould never have had *a place prepared* for me in heaven. O Lord, when thou cameſt to us on earth *Iohn* was thy *fore-runner*, but thou wert my *fore-runner* in thy returne into heaven. *Iohn prepared the way before thee* on Earth; but thou *preparedſt a way before me* into heaven. That way, and thoſe Regions in the aire which *Lucifer* defiled and curſed by his *fall through them from heaven*, thou haſt clenſed and bleſſed by thy marching triumphantly thorow them into heaven.

O bleſſed *Creator*, and *Repairer* of nature, in thee not onely *all the kindred of the Earth*, but all creatures under the cope of heaven are *bleſſed*, and therefore they *ſigh and groane* together with us, deſiring

fervently

ervently thy *second comming*. The arth was blessed and sanctified y thy birth, and thy treading up- n it. The water by thy descending nto the River *Iordan* at thy Bap- isme, and walking on the Seas.

Now the Aire likewise and fire xpected an honour and a blessing om thee, and both received it: e Aire by thy *Ascending* thorow ; the Fire by *sending downe the oly Ghost* in the likenesse of *fiery ven tongues*.

O *Lord my Redeemer, how excel t is thy Name in all the world!* eatures without voice praise ee, as the Heavens and Earth; ithout understāding know thee, the Star that lighted the Sages thee: without will *obey thee, as nds and Seas*, without eares hear- n to thee; as the Fig-tree which ou cursedst, and it withered; *ithout naturall affections* bemoane e, as the stones that clave, the le that rent, and the earth that

quaked at thy Paſſion: without wi
voluntarily offer thee ſervice, the
Foale to beare thee, the *Dove* t
manifeſt thee, the *Fiſh* to diſcharg
thee, the *Sunne* to hide thy igno
miny among men, and here th
Cloud to veile thee from mortal
eye, and tranſport thee into hea
ven. *O Lord my Redeemer, how ex
cellent is thy Name in all the world
Thou makeſt the Light thy Garment
the Angells thy Meſſengers*, the Air
thy race, the *Clouds thy Chariot, an
flyeſt upon the wings of the wind* int
heaven. *Thou art aſcended up o
high, thou haſt led Captivity captiv*
In thy Paſſion thou waſt *Death
death*, and killedſt it. In thy buri
all thou waſt the *Graves grave*, an
deſtroyedſt *Deſtruction*. And no
in thy Aſcenſion thou *conquered
Conqueſt* it ſelfe, and *ledſt Captiv
ty captive*, and *receivedſt Gifts fo
men*, for the whole Church an
every beleever.

O Lord, beſtow theſe Gifts libe
ral

rally upon me, that I may *grow in grace, and the knowledge and love of thee*: This day thou liftedst up thy body from the earth; lift up my heart from it. This day thou transportedst thy body to heaven; transport my desires thither. This day thou setledst thy self in thy *Throne* at the *right hand of thy Father*; fix my thoughts, and settle mine affections on thee in heaven, and on heaven for thee. *Amen.*

VENVS,

OR

A Meditation on Whitsunday.

IN the old Testament I find that two several times fire descended from heaven upon sacrifices prepared for offrings of a sweet smelling savour unto the Lord. The first was, when *Manoah*, the father of *Sampson*, at the commandement

of the Angel offered a Kid upon a stone. Then did he whose name is marvellous do wondrously and ascended in the flame up into heaven, for the strengthning of *Manoahs* faith, and for the confirmation of the truth of his promise.

The other was, when *Eliah* for confirmation of the true religion and extirpation of idolatry called for fire from Heaven, which consumed the sacrifice and licked up the water in the Trench round about the Altar.

Then did the Lord manifest himself to be the only *God*, & that all superstitions and will-worship is the invention of mans braine. And in the New Testament we reade that as on this day, the Holy Ghost the third person in the blessed Trinity, descended from heaven and sate upon the heads of 120 men and women assembled and prepared as a sacrifice acceptable to God, with unity

charity

harity, and devotion, in the likeneſſe of cloven, fiery tongues; hen did God the Sonne worke onderfully in performing his romiſe by ſending his dejected iſciples a holy Comforter, by hoſe comming, beſides the inernall joy and incredible alacriy and exultation of minde, they eceived alſo fortitude and audaity to goe forth into the world. hey received the gift of tongues, nabling them to converſe and eale with all ſorts of people. hey received wiſdome and learing, with moſt powerfull illuination in higheſt myſteries, hereby to preach, to teach, and onvince their adverſaries. They eceived the gift of propheſie to oretell things to come, together ith the power of working ſignes nd miracles, whereby the whole orld remained aſtonied; and for taſte or earneſt penny of that hich ſhould enſue, concerning

the infinite increaſe of that little congregation, they ſaw 3000 of their adverſaries converted to them in one day, by a Sermon of S. *Peter*.

But all the particulars of this ſtory is ſo divinely pertormed by M. *Auſtin*, that in his work (as in a glaſſe) I perceive my gifts of learning and devotion are as farre inferiour to his, as the frothy, filthy, and carnall love in *Venus* is inferiour to the holy Spirit of Gods love. Yet becauſe I have oft found in Scripture, that the Lord is pleaſed for the illumination of mans dark underſtanding to ſpeake of himſelfe, as of a man attributing to himſelfe, eyes, noſe, mouth, armes, hands, feet, &c. And affections alſo, as anger, zeale, joy, love, &c. whereas theſe qualities are not properly in God, for he is voide of corporeall habit being of an infinite and incomprehenſible eſſence. Therefore I was ſo preſumptu-

ſumptuouſly bold as in my former expreſſions to demonſtrate the meritorious actions of our bleſſed Saviour by thoſe forenamed Planets, ſo in this day to write of his bleſſed ſpirit of Gods love as hath correſpondency with mans, but finding my ability to be inſufficient for ſuch a work, I conclude with the prayer for the day in theſe words.

Incomprehenſible Spirit, the third perſon in the bleſſed and glorious Trinity, who after the Father had *manifeſted* himſelfe to the world in the works of creation, and the ſonne in the works of Redemption, finiſhed in the fleſh, diddeſt *manifeſt* thy ſelfe on this day in a wonderfull manner by the *ſound of a ruſhing winde*, and the light of *fiery tongues*; *manifeſt* thy ſelf moſt powerfully and glorioully in the univerſall Church, by enlarging her bounds, and making up her breaches, by hallowing her aſſemblies,

blies, and furnishing her Pastors, and *knitting the hearts* of all her *members* in true *love*, *the bond of perfection*: perfect the work of sanctification in thine elect; *manifest* thy selfe also gloriously this day, & declare thy gifts in the tongues of thy Preachers, and eares of the hearers, and the hearts of all the congregation. Direct the mouthes of thy Preachers, that they may skilfully *sow the seed*, and *open the eares*, and mollifie the hearts of the hearers, that they may receive it profitably, & *bring forth the fruits of the Spirit abundantly*, *which are love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c.*

O eternall and infinite *Holy Ghost*, the love of the Father and the Sonne, who diddest *descend* upon our Saviour in the *likenesse of a Dove*, without Gall, purge out of my conscience all *gall* of malice and bitternesse, and grant that

hat with *meekneſſe*, *I may receive* he *ingrafted word which is able to* ſave *my ſoule.*

O holieſt Spirit, eternall breath of the Father and the Sonne, and former of the word in the womb, who cameſt with a *ſound*, come downe upon me in the *ſound* of thy word preached, though not in extraordinary gifts of *Propheſie*, *tongues* and *healing*, yet in the ordinary graces of *faith*. *hope*, and *charity*, the ſpirit of *ſupplication* and prayer, of *wiſdome* and *ſpirituall underſtanding*, of power, and ghoſtly comfort.

O heavenly Spirit proceeding from the Father and the Sonne, who deſcendedſt from Heaven like a *mighty ruſhing winde*, throw me downe to the ground in humility, and proſtrate my heart & ſoule before thee. *Beat downe all ſtrong holds of carnall imaginations* and worldly thoughts reſiſting thy grace: chaſe away all clouds of

of error out of my understanding: cleare my wil from all fogs of noisome desires, coole and refresh me in the heat of persecution, fill the sailes of my affections, and drive me speedily into the faire *haven where I would be*. O divine fire, burning continually in the hearts of the faithfull, and consuming all our spirituall sacrifices, who this day diddest *descend and appeare in the likenesse of fiery tongues*, be a *fire* in my heart and tongue, that I may be fervent in my meditations and prayers, and zealous in the profession and defence of thy truth. Inlighten the darknesse of my understanding, inflame the coldnesse of my affections, purge out the drosse of my corruptions, direct me in all affaires of this life, assist me in all exercises of devotion strengthen me in all assaults of temptations, comfort me in all miseries of affliction, *seal* all the gracious promises of thy Gospell unto

unto me, and *ſeale me unto the day of redemption.* So be it, *Amen.*

Into my minde deſcend O *Dove,*
gall purge cleane out of me:
With *ſilver wings* raiſe me above,
my *Saviour Chriſt* to ſee.

The STARRY HEAVEN, OR *a Meditation on* All-Saints-day.

IN the generall ſurvey of this work I compared this latter part to the beauty of *Sanctum Sanctorum* in *Solomons* Temple, for as King *Solomon* ſet the Arke of the covenant in that place, which Ark was covered with the propitiatory or Mercy-ſeat, and made two Cherubims in the ſaid roome; ſo I likewiſe in this work have placed the reſemblance of the Arke as on this day, the Cherubins on S. *Michael* the Archangell, and the propitiatory on Trinity Sunday

But

But properly this Metaphor belongs to the middle part which treats of the meritorious actions of our bleſſed Saviour. For he and he only is the Holy of Holies; and Saints as Stars receive and derive all the light of ſanctity that is in them, from Chriſt the Sunne of Righteouſneſſe. Therefore ſeeing I have raiſed this worke to this hight, I will not fear to ſhow that as *Noahs* Ark was a manifeſt ſymbole of the Church before and ſince the Law, upon the troubleſome waters of perſecution and affliction: ſo this Ark likewiſe may be a figure of Chriſts Church in the haven of proſperity and peace, ſince the Goſpell; for firſt as the Law of God was put into the Ark for a memoriall of Gods covenant betweene him and the children of Iſrael, ſo the Law or Goſpell of Chriſt hath beene preſerved in his Church, for the confirmation of the faith, and direction of the

lives

ves of us Christians. Secondly, Manna was kept in the Ark for remembrance of Gods mercy nd power in preserving the lives f the Children of Israel forty ears in the wilderneſſe with Anels food, ſo likewiſe the bleſſed acrament of the Lords Supper, as hoſen Manna, hath beene kept Christs Church for the ſpiritull livelyhood of the worthy reeiver for ever. And laſtly, as *arons* fruitfull rod was kept in he Arke for a teſtimony of the hoſen Prieſthood, ſo the fruitfull xamples of the Saints lives is anually kept in the Church as on his day, which I compare to the arry firmament: for as poore ayfaring men receive a great eale of comfort and direction in he light of the ſtarres in a darke ight, when the Sunne and Moone re extinct; ſo a poore Chriſtian the pilgrimage of this world reives a great deale of ſolace and joy

joy in the consideration of those glorious Saints, that have walked in the said steps before him.

And therefore the Church knowing the power of example upon mens nature, that they are more apt to be led by example then by precept or reason, and are more apt to follow a multitude in sinne, then the light of any one Saint in vertue; hath set this day apart to let us understand, that it is better to follow one *Noah* in the race of righteousnesse, then a whole world drowned in sin and wickednesse, and that for our soules salvation it is better to be like one just *Lot*, then a City full of wicked Sodomites: but it is a very hard matter to walk uprightly in the midst of a crooked generation.

Now as the number of fixed Starres are past all Arithmeticall expression, so the totall of all the Saints that are and have beene in

he Church of God are without umber, Yet as Aſtrologers note certaine number of Stars for an ncertaine, in affirming that there re 1205 in the Northerne Hemiſ- here, the Zodiack and Southerne Conſtellations beſides the Seven Planets; ſo S. *Iohn* in his Revela- ons notes a certaine number of ints for an uncertaine, in ſaying at in every Tribe were ſealed 2000 beſides the 24 Elders and Beaſts which by expoſitors are e 24 writers of the Old Teſta- ent, and the foure Evangeliſts riters of the New. But it is not their number, but for their ertues that we commemorate eir lives on this day. Therefore will pray to God that it would leaſe him to grant that I may ſe- ouſly call to minde and wiſely onſider on this day the ſincerity *Abel* in my ſacrifice of Praiſe, piety of *Enoch* in my walking ith God, the righteouſneſſe of

Noah, the faith of *Abraham*, the chaſtity of *Ioſeph*, the meekneſſe of *Moſes*, the zeale of *Phineas*, the patience of *Iob*, the devotion of *David*, the wiſdome of *Solomon*, all the rare graces of Gods Spirit in the holy Patriarchs, in the ſweet fellowſhip of the Prophets, the conſtancy and fortitude of the Noble Army of Martyrs, and all thoſe imitable vertues in my bleſſed Saviour: that I endeavouring my ſelfe to walke after their *godly example* in the Church militant upon earth, may after this life ended together with them in the day of the reſurrection reigne for ever in the kingdome of heaven, which is the Church triumphant, *Amen*.

The

The *North Hemiſphere.*
OR
a Meditation on Twelfe-day.

AS I am enforced to alter the name of the North pole on this day and call it the Eaſterne Hemiſphere, becauſe the Magi came from the Eaſt, and not from the North, ſo I am compelled to write little of this dayes commemoration becauſe it is ſo excellently performed by M. *Auſtin* in his divine Meditations. But as in the North Hemiſphere there are 21 Conſtellations, and in every one of them a certaine number of Starres, in all 332, ſo, for ought I know, being it is not ſet downe in the Goſpell, there might be 21 Wiſemen as well as 3, 12 or 14 (as ſome conjecture) which came to worſhip our bleſſed Saviour, & by every one of them a certain num-

ber of converted Saints brought into the Hemisphere of the Christian Church. But because I am ignorant in all these things, I conclude with this divine prayer, saying,

Father of light, who didst guide the Heathen Sages by a *Starre*, to seek after, and finde thy *Sonne, the true light which enlightneth every man, that commeth into the world*; give me grace *to give eare to the more sure word of prophecy* in the Scripture, *till the day dawne, and the day starre arise in my heart*. As thou calledst the Wisemen observers of the *starres* by a *starre*; the Shepheards lying abroad by an apparition in the fields *Zachary* the Priest, by a vision in the Temple, *Peter* the *Fisher* by a draught of *fishes*, *Matthew the Publican at the receipt of custome*; and S. *Austin* enamoured with eloquence by the lustre of S. *Ambroses* stile and intising eloquence. I beseech thee take

take advantage of ſuch ſeaſons, and apply ſuch meanes for my unfeined converſion unto thee as are moſt agreeable to my inclination, diſpoſition, and condition. So will I *come* unto thee, and *fall downe before thee*, and *preſent unto thee gold, frankincenſe, and Myrrh*: *gold* in acknowledgement of thy *kingdome*, *frankincenſe* of thy *Prieſthood*, and *Myrrh*, of thy *death*. I will offer willingly and freely unto thee *incenſe of praiſe and thanksgiving for thy benefits*; the *Myrrh* of *bitter teares* for my ſins, and *gold* (according to my ability) for the maintenance of thy ſervice, and *adorning* thy *Temple*.

Lord, who by this rich preſent providedſt for the Virgins wants, to ſupply them in her journey to Egypt, extend thy goodneſſe to me in all neceſſities; and eſtabliſh my faith and confidence in all dangers and difficulties whatſoever, *for thou haſt promiſed never to*

leave nor forsake them that trust in thee. The *stony rock* shall yeeld a fountaine of water; and the *dry cruse* a spring of oile: the *loaves* shall multiply by spending: nay the *clouds* shall be store-houses of bread, and the *winde* serve in soul, and the *Ravens* bring in provision; the *fishes* pay tribute of money, and *Heathen sages* from the East, (by the conduct of a *starre*) bring in costly presents and new yeares gifts, before thy children shall want their necessary maintenance or sustenance. Blessed *Babe*, who at thy birth didst presage thy death, and assayedst the *crosse* in thy *cratch*, and being excluded (as it were) from all men, wast constrained *to take up* thy lodging with beasts in a stable, teach me what I am to look for in this world. If it give me course and base, and beastly entertainment, it gave thee worse: and the *servant* is not to expect better respect then the *Master*.

O *King of glory*, who hadſt no Palace, but an *Inne*, no chamber of preſence but a *Stable*; no Tapeſtry but *ſtraw*; no chaire of eſtate, but a *Cratch*; no Scepter but a *Reed*, and no Crowne but a wreath of *Thorns*, work in me a holy high-mindedneſſe to *deſpiſe this world*, which ſo deſpiſed thee. Make *worldly greatneſſe* ſeeme ſmall, honour baſe, eſtimation vile, and pompe vaine unto mee: let not the glittering ſhow of *gold*, *ſilver*, and *pretious ſtones*, or the luſtre of *eminent condition*, *dazell the eyes of my minde*, but let the beames of this *ſtarre* light and guide me rather to honour thee in a *ſtable*, then leave thee to follow *Herod* in his *Palace* upon any hopes whatſoever.

The wiſe men after they had ſeene thee, never returned back to Herod, but went another way to their owne home: ſo let me, after thou *haſt called mee to the knowledge of thy*

truth, and redeemed me *from my vaine conversation*, never returne back to my worldly courses, but take *another way* to my true home in Heaven. The wise men when they saw *thy starre in the aire*, were *exceeding glad: I see thy starre in Scriptures*, nay, I see the *bright morning starre in my heart:* O let my *joy* exceed theirs, as my knowledge doth. The *starre* still lighted them till they came to the place where thou layest, and entred into thy bedchamber: So O Lord, let the *light of faith guide me* all the way of this life, even till I come to *see thee*, not in a *stable* on earth strewed with litter and dung, but in a *Palace* in Heaven built with *Saphyrs*, and founded upon *Pearls*, not receiving a *present of gold* from men, but wearing *a crowne of glory* put upon thee by thy Father; not having a quantity of *frankincence* or *Myrrh* in thy hand, but a golden Censor full *of sweet odours*

which

which are the prayers of Saints. Among which I beseech thee offer up the prayers of me a *sinner*, that I may be a Saint after thou hast purged me from all filthinesse in the royall bath of thy blood. *Amen.*

The *Southerne Hemisphere*, OR *a Meditation on* Innocents-day.

THe reason why I fix the Stars of the Southerne Pole on this day, is, because as those innocent Doves, those harmelesse Lambes, those glorious Starres, that first appeared in the Christian firmament, the infinite number of sucking infants under two yeares old that were as this day slaine by the appointment of cruell *Herod*, were borne, and soone after dyed in the place of Christs Nativity *Bethlem Ephrata*, which was a City which

which ſtood upon a hill ſome ſix miles from Jeruſalem towards the South. But for the number of the ſtarres noted by Aſtronomers in this Hemiſphere 15 Conſtellations which are 293 are not the third part of the tithe of 14000 which is the number of thoſe bleſſed martyred Infants, if it be true which the Lyturgie of the *Æthiopians* and Calends of the Greeks affirme.

But all this was done, as *S. Matthew* teſtifies, to performe the word of the Lord ſpoken by *Jeremiah* the Prophet ſaying, *In Rama was heard a voice of lamentation weeping and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.* That it was prefigured by *Rachels* weeping is evident. For *Rachel, Iacobs* wife dyed in childbed, and was buried about a quarter of a mile from this place, on the right hand towards Jeruſalem. The monument

ment that *Iacob* set upon her ve(as some affirme)was twelve nes pitcht an end, which cere-ony the ancient Fathers used to lifie their hope of the Resurre-on to come, which was not ge-rally reveiled. And by reason this grave al the countrey ther-outs ever since was called by e name of *Rachel*. And for this se these Infants were called her ildren, albeit she were dead a-ve 2000 yeares before they re slaine, and 1500 yeares be-re *Ieremy* writ the propheſie.

Having thus taken a view of truth of the ſtory, I will inſiſt a le further in the deſcription of s ambitious Tyrant *Herod*, who ng of meane parentage, though an ambitious ſpirit, by faire ences & ſubtile demeanour, ained the daughter of a King his wife; then having one foot the ſtirrup of preferment and ldly honour, he further hun-

ting

ting after his prey (the Crowne o
the Kingdome of Jewry) depoſed
his father in law, and ſlew him
and all his ſonnes: he ſtayed no
there, but killed his own wife an
all the Nobility of Juda. And ſo
fearfull was hee that any ſhould
rob him of his honour, when he
heard that a King was borne fro
the Magi, and could not finde th
particular party, that he did no
only cauſe an infinite number o
innocent babes to be ſlaine, bu
for more aſſurance killed his ow
ſonne, becauſe, as *Philo* ſaith, h
deſcended by his mothers ſide o
the line of Juda, which cruelt
comming to *Auguſtus*'s eares, h
ſaid (as *Macrobius* reporteth) Tha
he had rather be *Herods* Swin
then his Sonne, for that he beis
a Jew was forbidden by his religi
on to kill his ſwine, though not a
ſhamed to kill his ſonne. But wha
became of him after all the
bloody Tragedies by him com
mitte

tted? *Eusebius* out of *Iosephus* lates a most loathsome and amefull disease of which hee ost miserably dyed: From hich I observe, that miserable d wretched is their condition, t for obtaining of a little fa- g and transitory honour in this rld (which indeed is but the dow of true honour) trouble perplex both their bodies and indes, while they live in this life, ose the true substantiall and e- rlasting felicity in the world to me, and sometimes receive uble punishment both here on rth, and hereafter in hell for e- r, as *Herod* and others.

But leaving him, now I will ce more take a view of these ssed innocents, these Proto- rtyrs, these first fruits of mar- dome, these seeming Christs the same age of Christ, these t suffered for him while he was e in his cradle or in his mothers armes.

armes. The cauſe was his, an
theſe ſilent advocates make a
ſwer: he was the agent, and the
the patient; hee was ſought fo
and they were found, for his fa
they were ſlaine: he the *Iſaac* th
was intended for the ſacrifice, an
theſe the innocent lambes th
were ſacrificed in his ſtead.

O Lord, in what had theſe o
fended? how had they broken th
ſtatutes, that could neither go no
ſpeake? their hearts had no know
ledge to thinke, their hands to
feeble to work, and their tongue
unable to utter any thing that wa
ill. Now they were bewailing th
miſeries that their originall ſinn
did expoſe them unto, and tho
by the hand of *Herod* ſent the me
ſenger of death to invite them t
eternall joy.

Grant I beſeech thee, that a
they were two yeares bewailin
their miſeries, and thou thy ſelf
two dayes in the bed of the grave
an

and in the third raiſedſt thy ſelfe, and reſtoredſt them to joy in the third yeare; ſo I likewiſe having been in the bed of ſin for the time paſt of my life, bewailing my ſin for the time to come, may now live the life of grace, and hereafter partake of eternall joyes in glory for ever. *Amen.*

The Zodiake.

IN which Aſtrologers note 12. Conſtellations or houſes for 280. Starres, which they call the twelve ſignes. And in the yeare we commemorate the lives and vertues of the twelve Apoſtles, and with them the day Star, Saint *John* the *Baptiſt*; the evening Stars, Saint *Paul* and *Barnabas*, and three other Stars of like ſplendor, Saint *Marke*, Saint *Luke*, and Saint *Steven*. That the Saints, and eſpecially theſe, ſpred the light of their heavenly doctrine

doctrine over the whole world, is evident by *Dan.* 12. 3. where the Prophet affirmes that they which be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse shall shine as the stars. And they are not only stars which enlighten the spiritual Jerusalem, the Spouse of the Lambe, Christs Church on earth, which *Iohn* in a vision saw come downe from heaven, but precious stones are rare jewels to adorne and beautifie her, as is excellently paraphrased upon the twelve foundations of that City, which were the twelve Apostles, in these words.

The first Apostle from the Indies gathered in all these *green Iaspers*, who abode ever greene and unwithered from the true faith, to found with these the first foundation of this heavenly habitacle: another Apostle to make up the second course of this foundation, brought

brought in those *celestiall Saphires*, who indued with heavenly hewes and qualities, respected no earthly showes. The third Apostle for the third course of this foundation, gathered in from among the *Egyptians*, the *victorious and fiery Chalcedonies*, even the zealous Professors, and victorious Teachers of the Truth. Some fourth Apostle, to build the fourth foundation even from the *Scythians* and *Bactrians* brought in the greene and glancing *Smaragdes*, even the flourishing, unwithered, and sincere Christians of those Countries. For the fifth course of this foundation, some Apostles gathered in from among the *Arabians* their meeke, lowly, and chast people, comparable to the simple and chast nature of the *Sardonyx*. The sixth Apostle gathered in these mollified people, in whose soft hearts are engraven the seales of salvation, even the continuall me-

mory of Christs Passion, represented by the bloody and fleshly colour of the *Sardius*. The seventh Apostle for the seventh ground and foundation, the wise and constant *Chrysolites*. The eighth Apostle for his course and foundation, gathered in all diligent Christians and peace-makers, comparable to the precious *Berill*. The ninth Apostle to found his course with, gathered in the patient people, and restrainers of their affections, represented by the nature of the *Topaze*. The tenth Apostle brought into the tenth course of this foundation, the golden greene *Chrysoprasus*, even those Christians, that renouncing avarice, glory in that golden Treasure of heaven, that never withereth nor decayeth. The eleventh Apostle to found his eleventh course, gathered in the golden purple and princely *Hyacinths*, even those magnificent and princely professors, who being richly

chly decored with ſpiritual bleſ-
ings, overcame all temptations.
nally, for the twelfth courſe, and
compleat the foundation of
is holy worke, the laſt Apoſtle
ought in, even from *Armenia*,
e pure and temperate *Amethyſts*,
wit, thoſe Chriſtians, who de-
ſting gluttony and drunken-
ſſe, are endued with Sobriety
d temperance.

O Lord, grant that in the day
ou makeſt up thy Jewels, I may
e found a precious ſtone in this
ilding, having in this life ſhined
a wandring *Star* in grace, I may
r ever reſt a fixed Star in glory.
men.

A ſhort Meditation of the Feaſt of Saint Iohn Baptiſt.

THis glorious Starre was the
firſt that appeared in the E-
ngelicall Hemiſphere. At the

luſtre whereof, the ſhadow of the Law began to withdraw and vaniſh, that the ſpirituall ſenſe might appeare through the literall. He concluded the Law and the Prophets, and prepared the way for the Sunne of Righteouſneſſe, the day ſpring from on high.

And now the letter of the Law ſpiritually underſtood, is turned into Goſpell: yet the owle-eyed Jewes that loved darkneſſe better than light, when *Iohn* ſhone in the Pulpit (like a taper on a candleſticke) could ſcarſe endure him burning longer than a farthing candle, an houre was the utmoſt of their patience. This is that Star that gave an heroicall riſe of jubilation in the wombe of his bleſſed Mother.

At the firſt approach of this Sun, or at the firſt dawning of the day of Salvation, as the glorious Sunne entred into the bleſſed Æquator, the Virgin Mother, and

began

began to ſhew forth his ſpirituall rayes by heavenly ejaculations in Hymnes, Pſalmes, and ſpirituall Songs; from *Mary*, the Mother of our Lord, from *Zacharias* the father of his Harbenger, and old *Simeon*, that wayted for his Salvation. This is that *Elias* that was to come, the Prophet of the Higheſt, and more than a Prophet; ſo much the more that a greater than hee was not borne of a woman in naturall generation. The voyce of the Cryer in the wilderneſſe, ſuch a voice as *David* ſpeakes of in the 29. Pſalme: that made the ſtout ſouldiers to bow their heads in humility, the fruitleſſe and barren Publican to bear the fruit of Charity, and all the common people to cry out with an unanimous content, What ſhall we doe? This is the Angell of the Lord ſent as a Meſſenger before his face, to prepare his wayes: he that was borne after a ſupernatural manner, lived

an austere angelicall life, clad
course and rough habite, fed wi
spare diet. And after one ye
in his ministerial office, for testi
ing the truth to fulfill the wicke
desires of a lewd strūpet, prom
by her bloody mother, when h
was little more than one and thi
ty yeares of age, by the comma
dement of cruel *Herod*, was behe
ded in the Tower of *Machera*
which was a Towne of *Peræa* b
yond Jordan, twenty miles fro
Jerusalem towards the East, s
tuated on a high Mountain; whi
Townes name being derived fro
Machera signifies a sword, and *Jo*
dyed by a sword. Thus was th
light withdrawne, this lampe
tinguished, and this star clouded

But all this is so excellently pe
formed by M^r. *Austin*, that the l
stre of his bright Sun hath ecli
sed this my star; which inforce
me to conclude as hee doth in th
Collect of the Church, saying,

Almigh

Almighty God, by whose providence thy servant *Iohn Baptist* was wonderfully borne, and sent to prepare the way of thy Son our Saviour, by preaching of Penance; make me so to follow his doctrine and holy life, that I may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through *Jesus* Christ our Lord. *Amen.*

On the Feast of Saint Matthew.

THe next light after the Baptist, in the Evangelical firmament, I place the first of the Evangelists, for wch it may be some of the upholders of the universall Bishops Soveraignty will cavill with me, because I doe not set the prime Apostle S. *Peter* in the first place: For though Saint *Matthew* was the

firſt Writer, yet it may bee ſaid, Saint *Peter* was the firſt Preacher after the Aſcenſion of our Lord, as is evident in the firſt and ſecond of the Acts. And there hath been as glorious lights, Preachers as Writers. But yet for that the Hiſtory of the Goſpell is the foundation of all writing and preaching, I will begin with Saint *Matthew*, who wrote his Goſpel before the other three, as is evident by *Revel.* 6. 1. For when Chriſt (which is the Lamb there mentioned) had opened the ſealed doctrine of our redemption in the firſt yeare of his miniſteriall office, to the ſix and thirtieth yeare after his birth, one of the foure Beaſts, which by interpretours is *Matthew*, writes his Goſpell in the Hebrew tongue, and in the mighty ſtile of Gods thundring Spirit, ſet out the ſame, willing all Nations to come and ſee, *viz.* approach and conſider it. About which time in accompliſh-

ment

ment of the ſecond verſe Chriſt and his Apoſtles paſſe out and preach to all the teſtimony of the Goſpell, ſhooting the arrowes of zeale to pierce all godly hearts: which is prefigured in him that ſate on the white horſe crowned with victory, and triumphantly conquering and overcomming the world.

And that S. *Matthew* is one of the four beaſts is evident, for both *Ezekiel* in his firſt chapter, and S. *Iohn* in his fourth makes mention, that one of the beaſts had a face like a man, which by all interpreters is applyed to *Matthew*, becauſe hee begins his firſt face or leafe with the genealogie of Chriſt, as he is man of the ſeed of *David* by the Virgin *Mary*.

And the Prophet *Ezekiel* writing in Hebrew to the Hebrewes, ſaith, the firſt face of one of the foure beaſts was as the face of a man, meaning S. *Matthew* wrote

firſt

first in Hebrew. But the Prophet S. *John* writing in Greeke to the Grecians saith, the first beast had the face of a Lion, meaning S. *Marke* who wrote first in Greek; & S. *Matthew* was the third whose Gospell when S. *Iohn* wrote his, was translated out of Hebrew into Greek.

Another reason why S. *Matthews* Gospell is set first, is because he being an Apostle was to give light and open the way to the rest, as S. *Iohns* Gospell is set last, because being an Apostle he might give authority and confirme the former: two which were Disciples and writ their Gospell; Saint *Marke* by the instruction and approbation of S. *Peter*, and S. *Luke* by the authority of S. *Paul*.

Saint *Matthew* setting downe his owne story is so farre from flattery that he cals himselfe *Matthew* the Publican, and tels how he was called to be an Apostle, as he was sitting

ſitting at the receipt of cuſtome, which text is excellently expounded in M. *Auſtins* divine Meditations. And as ſome report, it was in *Cæſarea Philippi*, where likewiſe Chriſt cured the woman afflicted with the bloody iſſue 12 yeares by the touch of the hemme of his garment. It is likewiſe related that S. *Matthew* having writ his Goſpel, & delivered it to *Iames* the Lords brother then Biſhop of Jeruſalem, preached the Goſpell in Æthiopia now called the Kingdome of *Presbyter-Iohn*, and was entertained by the *Eunuch* Chamberlaine to the Queene Candace, whereof there is mention in the Acts. He prevailed ſo much, that *Æglippus* the King of *Æthiopia* and his people came to baptiſme. But there reigned after him, one Hyrtacus which hated the Apoſtle, and commanded him to be runne through with a ſword. But ſome ſay he was runne through with a

ſpeare

ſpeare at Hierapolis in Parthia, where he was honourably buried: ſo that he did not only write the Teſtament of his Lord, but for confirmation of the truth thereof ſealed it with his blood.

What may be further writ concerning this bleſſed Apoſtle I leave to the learned, and conclude with the prayer for the day as the Church hath ſet it in her Liturgy, ſaying:

Almighty God, which by thy bleſſed Sonne didſt call *Matthew* from the receipt of cuſtome to be an Apoſtle and Evangeliſt; grant me grace to forſake all covetous deſires, and inordinate love of riches, and to follow thy ſaid ſon Jeſus Chriſt, who liveth and reigneth with thee and thy holy Spirit, three perſons and one God, now and for ever. *Amen.*

On

On S. Markes-day.

THe next fundamentall light that appeared in the Evangelicall Sphere, was S. *Marke*, as appeares in the third and fourth verses of the sixth of the Revelation. For when the second Beast or Gospell began to invite men to the perusall thereof, then there went out another horse which was red, and power was given to him that sate theron to take peace from the earth, and that they should kill one another, and there was given unto him a great sword, which is thus paraphrased. At that time proceeded tyrannous and bloody magistrates, sitting in the seat of tyranny to whom power was given to persecute Gods Saints on earth, and to deprive them of peace by causing all men to kill them, abusing so the sword of

of Justice, that God had given them. And this was accomplished at that time, when S. *Steven* suffered martyrdome, and *Iames* the brother of *Iohn* was beheaded for Christs sake: for even then and from thenceforth the Roman Magistrates, and Synagogue of the Jewes never stinted from persecuting and putting to death all true Christians.

That *Marke* is the second Beast spoken by *Ezekiel*, and the first by S. *Iohn*, that had a face like a Lion, is plaine, because hee begins his first face or leafe at the voice (like a roaring Lion) in the wildernesse, *prepare the way of the Lord*, &c.

S. *Marke* is noted by *Dorotheus* to be one of the seventy Disciples, and was very attentive unto the preaching of S. *Peter*, from whom at the earnest perswasions of many zealous Christians, he wrote his Gospell in Greek. And S. *Peter* makes mention of him in the last

laſt Chapter of his firſt Epiſtle, in theſe words, the Church of Babylon, elected together with you ſaluteth you, and *Marke* my ſonne, and yet this Evangeliſt is moſt copious in ſetting downe particularly how S. *Peter* thrice denyed his Lord and Maſter. He was the firſt Biſhop of Alexandria, and preached the Goſpell in all the bordering Regions from Egypt unto Pentapolis, and (as ſome affirme) in the reigne of *Trajan* the Emperour, others (and they more probably) in the beginning of the reigne of *Nero*, had a Cable rope tyed about his neck, and by that drawne through the ſtreets of *Alexandria*, that his fleſh was rent in pieces, the ſtones coloured with his blood, and in the end he burned to aſhes by thoſe furious *Idolaters*, and was buried at Bucolus a place in the ſaid City. For what may be written more concerning *Marke* I leave to the learned: and conclude

conclude with the prayer for the day, saying.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. *Marke*, give me grace that I may not be like a little childe carried away with every blast of vain doctrine, but be firmely established in the truth of thy Gospell, through Jesus Christ my Lord, Amen.

On S. Lukes day.

THe third fundamentall light that shewed the history of Christ is S. *Luke*. And that he was the third is plaine by the 6 Revel. 5.6. For after the third sealed weeke which was the 43 after the birth of Christ, S. *Luke* the third Beast wrote his Gospell, and published it, that all men might come and see. At which time there fell

great universall famine of corne, which *Agabus* propheſied and foretold ſhould come to paſſe among the Apoſtles, Diſciples and the whole Church.

In this dearth the buſhell of wheat was ſold for five accuſtomed prices, and the buſhell of barley for three. All which was prefigured by him that ſate on the black horſe with ballances in his hand, and the voice that ſpake in the midſt of the foure beaſts, ſaying, A meaſure of wheat for a penny, and three meaſures of barley for a penny. So that this agrees with *S. Luke* in three reſpects.

Firſt, in that he is the third Beaſt in *Ezekiel*, & the ſecond in S. *Iohn*, with a face like a Bull, becauſe he beginneth his face or firſt leafe at *Zacharias* offering incenſe (as it were a bullock) at the Altar.

Secondly, Becauſe he wrote at this time.

And thirdly, becauſe he makes

relation of the famine that then happened, 11 *Acts*, 28, 29, 30.

He was a follower of all the Apostles, in their Peregrination, but especially of S. *Paul*, who maketh mention of him in two of his Epistles, once to the *Col.* 4. chap. and 14. verse, *Luke* the beloved Physitian saluteth you, and in 2 *Tim.* 4. 11. only *Luke* is with me.

By birth he was of Antioch, but by profession a Physitian, and he hath left us proofes of his skill in two volumes medicinable for our soules health: one of the Gospell which he reporteth to have published according as he records of them which from the beginning were beholders and ministers of this doctrine; so that he searched all from the originall. The other of the Acts of the Apostles where he compiled not only the things that he heard with his ears but also the things which he saw with his eyes. And of *Paul* some

ay that he accuſtomed to menti-
on the Goſpell of S. *Luke* when he
ake as of his owne, ſaying, ac-
ording to my Goſpel, 2 *Tim.* 2. 8.
And though S. *Luke* was ſcho-
r and dependant of S. *Paul*, yet
e alone of all others, makes men-
ion of the differences of *Paul* and
rnabas, and in the ſtory of Saint
tephens death, after all his narra-
on ended, he added a clauſe
hich in humane judgement
ight have beene left out, to wit,
ul was conſenting and culpable
Stephens death: whereby wee
y perceive moſt perſpicuouſly,
at as theſe Evangeliſts were
ine, ſincere, and ſimple, and
e from preſuming to deviſe
y thing of themſelves; ſo were
ey religious and had ſcruple to
e over or leave out any thing
the truth in favour of them-
es or any other whatſoever.
Whether S. *Luke* dyed a natu-
death or a violent, I cannot

finde; only *Dorotheus* saith, he died at Ephesus, and was there buried. Therefore I leave the further lustre of him (as of the rest of those glorious starres) to the curious search of the learned, and conclude with the prayer for the day saying:

Almighty God which calledst *Luke* the Physitian, whose praise is in the Gospell, to be a Physitian of the soule; it may please thee by the wholesome medicine of his doctrine, to heale all the diseases of my soule, through thy sonne Jesus Christ my Lord and Saviour. *Amen.*

On S. John *the Evangelist.*

SAint *Iohn* was the last fundamentall light that shined in the Evangelicall Hemisphere, as is manifest by the forecited place of his Revelations. For when he set forth

th his Gospell which was be-
eene the 50 yeares and 57 after
hrists Nativity, the pale Horse
which by Interpreters signifies
ereſies among the people, bring-
g therewith the death of the
oule, and procuring hell and e-
rnall damnation) began to arise,
ho spake against the divinity of
hrist. Wherefore S. *Iohn* for the
ppressing and conviction of the
reſies of *Cerinthus*, *Nicholaus*, *E-*
on, *Elymas* the Sorcerer, and o-
er certaine Pharisaicall Here-
cks, wrote his Gospell, which be-
nneth at the description of
hrists divinity.

But they not forsaking their
ereticall opinions, God sent his
lagues against Judea and other
arts of Asia, the quarter of the
rth where these hereſies reig-
ed.

That S. *Iohn* is the fourth beast
at had a face like an Eagle, is
kewise evident, because he be-
ioi

ginneth his first face or leafe at the high and divine essence of Christs God-head, flying so high in his stile, that hee is compared to an Eagle.

Saint *Iohn* was the brother of *Iames*, who were both the sonnes of *Zebedeus*, who was a Fisher-man and were called by Christ, when they were in the ship with their Father mending their nets. At which time (as some relate) Saint *Iohn* was but one and twenty yeares of age.

This Apostle was so beloved of Christ, that he was suffred to lean on Christs bosome when he was at Supper.

He, his brother and *Peter* were permitted to see Christs Transfiguration on Mount Tabor, and they three were taken from the rest to behold his Agony in the Garden. Wherefore, the Mother of *Iohn* dreaming that Christ should bee a temporall King, pre-

sumin

ting so much upon the love hich shee saw in Christ towards r children, boldly asked, That ey might have the greatest ho- our, *viz.* one to sit at the right nd, and the other at the left in is Kingdome. (Yet though this noted by Saint *Matthew* to be the Mothers desire, Saint *Marke* rela- ing the same story, Chap. 10. 35. ith, That it was the desire of *mes* and *Iohn*, for which the o- er Disciples disdained them wo; to shew that it was their am- tion to solicite their Mother to ake such a petition; which Go- pell though it touched Saint *Iohn* who then lived, and had the per- sall thereof, never denyed it, nor ook it ill, but approved that, & the ther two Evangelists to be true; o sincere, simple, and without all rt of flattery or rhetorical ampli- ation was all their writings, that ey do not spare Christ himselfe, hom they adore and acknow-

ledge to bee their God and Saviour, but shew the infirmities of his flesh as he was a man; as his hunger and thirst, his being weary, and how hee wept, his passions of feare, anger, love, &c. (therefore much lesse would they favour the Apostles or themselves) And last of all, Christ upon the Crosse to expresse the great love that hee bare this Apostle, called the blessed Virgin his Mother, and him her sonne. And from that day to her death she lived with him. Presently after the feast of Pentecost, when hee with the rest had received the holy Ghost, he with *Peter* was cast into prison for healing the cripple, *Acts* 4. And a while after, he with *Peter* was sent by the Apostles to preach the Word of God in Samaria, *Act.* 8.

Foure yeares after the death of the Virgin *Mary*, he was present at the Apostolicall Councell in Jerusalem. Now *Iames* his brother who

was

was called the elder, was beheaded two yeares before, for this Councell was celebrated in the presence of *Iames* the younger, *Peter*, *Iohn*, *Paul* and *Barnabas*, &c. about sixteen yeares after the Resurrection of Christ, and fourteen after the Conversion of *Paul*, *Gal.* 2. *Act.* 15.

After the death of *Paul* he governed the Churches of *Asia minor*, where he wrote his Gospell. And in the 86. year of his age being cast into a vessell of boyling oyle, and comming out unhurt, by the command of *Domitian* the Emperour, he was banished into the Ile of Pathmos, where he wrote his Revelation to the seven Churches in *Asia*. It is related of him, that hee turned certain peeces of wood into gold, and stones by the sea side into Margrits, to satisfie the desire of two whom he perswaded to renounce their riches, and after they repenting that for worldly treasure

sure they had lost heaven, changed them into the same substance againe. That he raised up a widow and a young man from death to life. That he drunke poyson, and it hurt him not, and raised up two to life, which had drunk the same before: and that he called a young man to repentance that was captaine of theeves.

After the death of *Domitian*, he came to Ephesus, where (as Saint *Austin* relates) he caused his grave to be made, and in the presence of divers went in alive, and being no sooner in, and to their seeming dead, they covered him: which kind of Rest (saith he) was rather tearmed a sleepe than death; for that the earth of the grave bubbleth or boyleth up after the manner of a Well, by reason of *John* resting therein and breathing, a signe of his slumbering therein. And thus he dyed, when hee was (as some relate) an hundred and

twenty

wenty yeurs old: others say nine-ty nine, and some ninetie one; the truth of all which, I leave to the diligent search of the learned, and conclude with the prayer for the day, saying:

Mercifull Lord, I beseech thee to cast the bright beames of light upon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Evangelist Saint *Iohn*, may attaine to thy everlasting Gifts, through Jesus Christ my Lord *Amen.*

Saint Peters *day.*

HAving made a briefe relation of the lives and deaths of the foure Evangelists, who writ the Gospell of our Lord and Saviour, Now I should set forth the glorious lustre of those Stars, which were equall, and some before them in the order of Apostleship.

The

The first in order is *Simon*, whose surname was *Peter*, the son of *Iona* of Bethsaida in Galilee. The order of his precedency is noted by three Evangelists in four places, where all the Apostles are nominated, *viz. Matth.* 10. *Mark* 3. *Luke* 6. and *Act.* 1. But whether he were the first that was called to be an Apostle or no, I cannot certainly determine, for though Saint *Matthew* and *Marke* make relation, that hee with his brother *Andrew* were first called, yet Saint *Iohn* affirmes, that two of *Iohn's* disciples followed Christ, of which one was *Andrew*, who went and told his brother *Simon* that he had found the *Messias*; But whether he were first or second that was called to the Apostleship, I leave to the learned.

The Evangelists make more mention of him, than of any one Apostle besides; as first they shew that Christ comming to his house, healed

aled his wives mother of a fe-
er. Then they ſhew how ready
e was to walke on the ſea at the
ommand of Chriſt; and yet be-
auſe of a little tempeſt his ſtrong
ourage failed him, and he ready
o ſincke.

Then againe his noble confeſ-
ion that hee made of Chriſt, for
hich Chriſt ſo highly commen-
ed him: but preſently after they
ew his carnall feare, for which
hriſt checked him. Then they
ew Chriſts love to him, in ma-
ing choiſe of him, and the two
onnes of *Zebedeus* to be ſpectators
f his glorious transfiguration and
itter agony in the Garden: and
n the firſt they ſay, hee ſpake hee
new not what, being overcome
ith joy; and in the ſecond they
ew his careleſneſſe, for which
hriſt checked him by name, be-
auſe hee could not watch one
oure. Then they ſhew how in-
uiſitive he was to aske queſtions,

how

how oft shall I forgive my brother in one place? dost thou wash my feet? in another; and, what shall this man doe? in a third &c. And last of all, before his Passiõ, they declare his strong resolution, *Though all men forsake thee, yet will not I.* And yet presently after they shew how basely hee denied his Lord Christ. All the particular relations that the Evangelists make of this Apostle are so many, that it would make a little volume to make rehearsall of them. And I have intended brevity: Therefore will I make a short story of his life after the Passion of Christ, as it is related in the *Acts* and other Authors.

After the Ascention of Christ he made the first Oration to the eleven for the choice of an Apostle in the place of *Iudas*. And after the feast of Pentecost he made the first Sermon, by which good soules were added to the Church. After that he healed the lame man at

the

the Temple gate, for which he and *John* were brought before the Councell.

Then is shewed in the fifth of the Acts how God by him punished the hypocrisie of *Ananias* and *Sapphira*. After is declared how he was sent by the Apostles with *John* to preach in Samaria, where (for ought I know) he withstood *Simon Magus*, and not at Rome (as some affirme.)

In the sixth yeare after the Resurrection of Christ he went to Lidda, and cured *Æneas*, who had lien sick of the Palsey eight yeares. From thence he went to Ioppa, & raised *Tabitha* from death. And in the seventh yeare after the Resurrection, he came to Cesarea Stato, where he preached the Gospell to *Cornelius* the Centurion, and baptized him and his whole family.

In the eleventh yeare after the Resurrection, hee was cast into prison,

priſon, and ſet at liberty by an Angell.

About five yeares after, he was at the councell of the Apoſtles in Jeruſalem. And the yeare following went into Antioch, of which place he was the firſt Biſhop, and the Diſciples there the firſt Chriſtians: and being at Babylon writ his firſt Epiſtle to the ſtrangers that dwelt in Pontus, Galatia, Cappadocia, Aſia, and Bithynia. Yet it is reported in Eccleſiaſticall hiſtories, that *Peter* came from Antioch to withſtand *Simon Magus* at Rome, and there kept the Chaire 25 yeares, 12 under *Claudius*, and 13 under *Nero*.

He oppoſed *Simon Magus* once in reſtoring a Noble man to life, and another time when hee was going to flye into the Aire, *Peter* brought him down with his wings headlong to the ground; by which fall his legs and joynts were broken, and he thereupon dyed.

But

But there are divers of the learned, that affirme that *Peter* never came to Rome at all, as may be gathered out of those five Epistles which S. *Paul* writ from Rome, being there a Prisoner, and in the conclusion of them names all his friends, but never makes mention of *Peter* in any one of them, which were written about the fifth yeare of the reigne of *Nero*. And when he writes to the Romans, (which was the second yeare of *Nero*) hee never makes mention of any salutation to *Peter*, which (if he had beene then Bishop of that place) he would not have omitted. And if ever *Peter* were at Rome at all, he came thither after the last imprisonment of S. *Paul*, and a few dayes before his martyrdome: but whether it was that he was martyred at Rome by the command of *Nero*, or at Ierusalem by the appointment of King *Agrippa*, or (as some say) at Babylon, it is not ma-

teriall. But certaine it is that hee was crowned with the wreath of martyrdome, and was crucified with his head downeward, and his feet upward, which death hee chose, because he confessed himselfe to be unworthy to suffer in the same manner and forme as his Lord suffered. And it is reported by some, when his wife was led to suffer martyrdome, as he hung upon the crosse (others say, as hee went out of doores) he greatly rejoyced and encouraged her, calling her by name, saying, Be of good comfort, and remember the Lord Iesus.

The truth of all which stories I leave to the consideration of the learned, and conclude with the prayer for the day.

Almighty God, which by thy Sonne Iesus Christ hast given many excellent gifts to thy Apostle S. *Peter*, and commandedst him earnestly to feed thy flock: Make

(I

(I beseech thee) all Bishops and Pastors diligently to follow the same, to preach thy holy word, and the people obediently to follow the same, that they may receive the crowne of everlasting glory, through Iesus Christ our Lord. *Amen.*

Saint *Andrew.*

SAint *Matthew* and Saint *Luke* place this Apostle next to his brother S *Peter*, (because as some affirme) they were first called to the Apostleship. Yet this blessed Starre, for many other rare graces related of him by the Evangelists and other authors, may well have precedency before others.

First, for his earnest desire to draw other men to the knowledge of Christ: for when he heard it of *Iohn* the Baptist, he presently called his Brother *Simon*, *Iohn* 1 40.

After when the Grecians desire to see Christ, he with *Philip* made him acquainted therewith: and last of all he spent much labour & time in preaching Christ to the barbarous Scythians, Saxons, and other Æthiopians.

Secondly, for his ready willingnesse to follow Christ, and be his Disciple: for as Iesus passed by the Sea of Galilee, he saw him with his brother casting a net into the sea, for they were fishers. And he no sooner called them but they left their nets and presently followed him.

And lastly, for his constant perseverance in the ministeriall office he deserved this priority of place for having a long time preached the Gospell to divers barbarous nations, was threatned by *Ægeas* King of the *Edessians*, that if he would not surcease preaching Christ, he should be crucified as his Lord was, on the crosse. To

whom

om hee gave this anſwer, and ldly ſaid; That he would not ve preached the honour and ory of the croſſe, if he had fea- the croſſe. And ſeeing the oſſe afarre off, with a lively and eerefull countenance ſaid, O oſſe moſt welcome and long oked for, with a willing minde yfully and deſirouſly I come to ee, being the Scholler of him o did hang on thee; becauſe I ve beene ever thy lover, and eted to imbrace thee: ſo being cified gave up the ghoſt, fell a epe, and was buried in *Patris* a ty in *Achaia*.

And this is all the deſcription at my ſearch in Antiquity can ke of this ſtarre. The further plification thereof I leave to learned, and conclude with prayer for the day ſaying: mighty God, which didſt give grace unto thy Apoſtle Saint drew, that he readily obeyed

the calling of thy Son Jesus Christ, and followed him without delay; grant that I being called by thy holy word, may forthwith give over my selfe to follow thy holy Commandement, through the same Iesus Christ my Lord.

S. *Philip* and *Iames*.

THe reason (as I conceive) why the lustre of these two starres are by the order of the Church conjoyned together on this day is because they and S. *Peter* only are not displaced in their order by all the Evangelists: for *Peter* is the first, *Philip* the fifth, and *Iames* the ninth in the nomination of them together. And as it is very plaine, that *Peter* and *Andrew*, *Iames* and *Iohn* the sonnes of *Zebedeus*, were the foure Apostles that were first called: so it is likewise conspicuous that *Philip* was the fift, for the twice

vice two brethren were called in
ne day, as *Matthew* & *Mark* note;
ut *Philip* was called the day af-
r, as S. *Iohn* saith expresly, *the*
y *following Iesus found Philip, and*
d *unto him, follow me.* Therefore
the fifth Apostle I fix him in this
rry firmament.

He was of Bethsaida the City
Andrew and *Peter*, and was no
oner called himselfe, but hee
nt and found out *Nathaneel*, and
d unto him, *we have found him*
whom Moses did write in the Law
the Prophets, Iesus the Sonne of
seph of Nazareth.

A rare example of a godly
inde! that being converted la-
ours, to convert others, and
ough he himselfe (as some note)
as unlearned, yet doth adven-
re to draw and allure the lear-
d to the knowledge of Christ:
some affirme that *Nathaneel*
as a learned man: and also this
ewes, that by weak meanes God

can work great miracles, and by the foolishness of preaching work faith in the heart, which only saves a soule from eternall damnation.

After it is related by *Iohn*, that the Greeks that came up to worship at the feast, came to *Philip* and said, Sir we would see that Iesus; who told *Andrew*, and they two told Iesus; for it seems *Philip* durst not tell him alone, lest Christ should aske him some question which he could not well answer, as he had tried him before by this question, (when hee saw a great multitude about 5000 follow him into the wildernesse) whence shall we buy bread, that these may eat? yet not long after he of himselfe shewed his own simplicity and ignorance: for Christ having spoken of the knowledge of God the Father, he interrupts him, and bursts out with this question, shew us thy Father, and it sufficeth. In the sixth

of

the Acts is related, that he was
hosen one of the seven Deacons:
the eighth of the Acts is shewed
ow hee preached the word of
God, wrought wonders, and hea-
d divers diseases among the
ople in Samaria, how he bap-
zed *Simon Magus*, and converted
e Æthiopian Eunuch. And in the
of the Acts it is declared, that
had foure Daughters Virgins
d Propheteſſes, and that *Paul* a-
ode in his house at Cesarea Phi-
ippi for many dayes: and some
rite that he was crucified at *Hie-*
polis, where he and his daugh-
rs were honourably buried.

Thus having described what I
inde concerning the first of these
tarres, I should now shew the
ustre of the second: the ninth A-
ostle S. *James Alpheus* Brother to
imon and *Jude*, and called the
rother of the Lord: for it was u-
all with the Hebrewes to call
heir kinsmen brethren: so *Lot* be-

ing

ing the ſonne of *Haran*, *Abrahams* brother, was by *Abraham* called brother, *Gen.* 13. 8. And *Iacob* being the ſonne of *Rebecca*, *Labans* ſiſter, was called brother by *Laban*, *Gen.* 20. 15. And ſo this *Iames* and *Joſes* and *Simon* and *Judas* being the Virgin *Maries* ſiſters ſonne, was by the Iewes called Chriſts brethren in a ſcornefull manner, *Mat.* 13. 55. And *S. Paul* in 1 *Gal.* 6. makes mention of this Apoſtle, ſaying, I ſaw none of the Apoſtles, ſave *Iames* the brother of the Lord.

He was by the Apoſtles choſen to be Biſhop of Ieruſalem, for ſo ſaith an ancient Father, *Peter*, *Iames*, and *Iohn* after the aſſumption of our Saviour though they were preferred by the Lord, yet challenged not this prerogative to themſelves, but appointed *Iames* the Iuſt Biſhop of Ieruſalem. He continued in the ſaid See 30 years, and wrote the Canonicall Epiſtle which beares his name. And at the

the laſt wore the crowne of Martyrdome. The ſtory of whoſe life and death I find exquiſitely written after this manner following. *Iames* the brother of Chriſt took in hand the governement of the Church after the Apoſtles, termed a juſt and a righteous man of all men from the time of our Saviour unto us: for many other were called *Iames* beſides him, but this man was holy from his mothers wombe.

He dranke neither wine, nor ſtrong drink, neither ate any creature wherein there was life. He was neither ſhaven, neither anointed, neither did he uſe bath: unto him alone was it lawfull to enter into the holy places; he uſed no wollen veſture, but wore a Sindone, and alone frequented hee the Temple, ſo that he was oftimes found proſtrate on his knees praying for the ſins of the people. His knees were after the guiſe of

o t a Camels knee, benumm'd and bereft of the ſenſe of feeling by reaſon of his continuall kneeling in ſupplication to God, and petition for the people.

For the excellency of his righteouſneſſe he was called *Iuſt*, and *Oblias*, which ſoundeth by interpretation the bulwark or defence of the people in righteouſneſſe, as propheſies do go of him.

When divers asked him touching the Hereſies among the people, which was the gate or doore of *Ieſu*, he anſwered, the ſame to be the Saviour; by whoſe meanes they beleeved *Ieſus* to be the Chriſt: but the foreſaid hereſies acknowledge neither reſurrection, nor the cõming of any Iudge, which ſhall reward to every one according to his works; for as many as beleeved, they beleeved by meanes of *Iames*.

When many of the Princes were perſwaded, there aroſe a tumult of

of the Iewes, Scribes, and Pharisees, saying: It is very dangerous, leſt the whole people looke after this *Ieſus*, as though hee were Chriſt: and being gathered together they ſaid to *Iames*: we pray thee ſtay this people, for they erre in *Ieſu*, as though hee were true Chriſt. We pray thee perſwade this people, which frequent to the feaſt of the Paſſeover, concerning *Ieſu*, for we all obey thee; yea, we and all the people teſtifie of thee, that thou art juſt, and reſpecteſt not the perſon of any man, perſwade therefore this multitude, that they erre not in *Ieſu*: for the whole multitude and wee obey thee: ſtand therefore upon the Pinnacle of the Temple, that thou mayeſt be ſeene aloft, and that thy word my be heard plainly of all the people; for becauſe of this Paſſeover all the Tribes are met together with the Gentiles.

The foreſaid Scribes and Phariſees

risies place *Iames* upon the Pinacle of the Temple, and shouted unto him, and said, Thou just man, at whose commandement we all are here, in so much as this people is seduced after *Iesus*, who was crucified, declare unto us which is the way or doore of Jesus crucified? And hee answered with a loud voice: Why aske yee mee of *Iesus* the Son of Man, when as he sitteth at the right hand of the great power in Heaven, and shall come in the clouds of the Aire?

When as hee had perswaded many, so that they glorified God at the testimony of *Iames*, and said, *Hosanna in the highest to the Sonne of David:* then the Scribes and Pharisees said among themselves, wee have done very ill in causing such a testimony of *Iesus* to be brought forth; but let us climbe up and take him, to the end the people being stricken with feare, may renounce his faith.

And

And they ſhouted again, ſaying, O, O, and the Iuſt alſo is ſeduced: nd they fulfilled the Scripture, which ſaith in *Eſay*; Let us remove he Juſt, for hee is a ſtumbling lock unto us: wherefore they hall gnaw the buds of their owne orkes.

They climbed up, and threw *uſtus* downe head-long, ſaying; et us ſtone *Iames Iuſtus*: and they egan to throw ſtones at him, for fter his fall he was not fully dead, ut remembring himſelfe, fell on is knees, ſaying, I beſeech thee, Lord God, and Father, forgive hem, for they wot not what they oe. And as they were a ſtoning im, one of the Prieſts, the ſon of echab, the ſon of *Charabim* (whoſe eſtimony is in *Ieremy* the Prophet) ryed out, ceaſe, what doe you? his Juſt man prayeth for you. And ne of them that were preſent, taing a Fullers club, (with which hey pounce and purge their cloathes)

cloathes) ſtruck *Iuſtus* on the head, and brained him, and ſo he ſuffered martyrdome, whom they buried in that place.

His Pillar or Picture as yet remaineth hard by the Temple, graven thus: This man was a true witneſſe both to the Jewes and Gentiles, that *Ieſus* was Chriſt. And *Veſpaſianus* immediately, having over-runne Judea, ſubdued the Jews.

And theſe things ſaith *Ioſephus* happened unto the Jewes in way of revenging the death of *Iames* the *Iuſt*, which was the brother of *Ieſus*, whom they call *Chriſt*, for the Jews ſlew him, when he was a very juſt man. With whom I conclude this dayes Meditation with the Prayer for the day, ſaying:

Almighty God, whom truely to know is everlaſting life, grant me perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, as thou haſt taught Saint

Philip

hilip and other Apoſtles, through
eſus Chriſt our Lord. *Amen.*

Saint Bartholomew.

THree Evangeliſts in their nomination of all the Apoſtles, ote S. *Bartholomew* the ſixth only. *Luke*, in the Acts, names him the venth, and *Thomas* the ſixth. herefore I in this place will follow both, and I wimme with the reame, and againſt it, for with the oſpellers I ſet him on the ſixth poſtolicall day, but with S. *Luke* emember him as the ſeventh Apoſtle. By ſome he is thought to be *thaneel*, becauſe, as I ſaid before, is three times named with *Phi*, who firſt called *Nathaneel* unto riſt: others ſay that he was Nephew to the King of Syria, and w ſome reaſon for it. But whether he was the one or the other, neither. It is reported that hee

suffred martyrdome as well as the
rest of the Apostles, and preached
the Word of God to the barba-
rous Indians, where he continued
a long time, and translated the
Gospel of Saint *Matthew* into their
language. Where it was preserved
many yeares: yet having sincerely
preached the Word of God, and
wrought many miraculous works
among them, was at the last (as
some relate) beaten to death with
cudgels, others say, that hee was
crucified and flein alive, and some
affirme that hee was beheaded at
the command of *Polemus* King of
India. But these differences are
thus reconciled.

The first day of this Apostles
martyrdome he was beaten with
cudgels, the next day he was cru-
cified and fleine alive, as hee was
fastned to the crosse; and last of
all, while breath remained, he was
beheaded: But because the Spirit
of God, by the Evangelists, doth
only

nly name him with the reſt of the poſtles, without any other addi-ion or ſtory, And for that Mr. *Au-ins* ſun hath ſo learnedly ſhined n this day, I am inforced to con-lude with the Collect for the day, ying:

O Almighty and everlaſting od, which haſt given grace to y Apoſtle *Bartholomew*, truely to eleeve and preach thy Word: rant, I beſeech thee, unto thy hurch, both to love that hee be-eved, and to preach that hee ught, through Chriſt our Lord. *men.*

Saint THOMAS.

THe eighth Apoſtolicall Star, by *Marke* and *Luke*, ſo glori-ſly ſhines in Mr. *Auſtins* Medita-ns, that I am perſwaded my dim er can give but little light. Yet at I find by the Church Hiſto-

rians concerning him, I wil adven
ture to ſet down here in this plac
for his immortall memory, as
have done in the reſt of the Apo
ſtles; leaving the further conſide
ration thereof unto others.

It is reported by *Euſebius* and o
thers, that this Apoſtle after th
Aſcenſion of Chriſt ſent his Bro
ther *Thaddeus*, one of the ſeven
diſciples unto *Agbarus* King of E
deſſa, according as Chriſt by h
letter had promiſed the ſaid Kin
Where the ſaid *Thaddeus* cure
the King of his diſeaſe, and ma
of the people of their infirmitie
working many great ſignes an
wonders, and converting man
from their Idolatry to the know
ledge of Chriſt.

And this Apoſtle (as *Dorothe*
witneſſeth) preached the Goſpe
of the Lord to the Parthian
Medes and Perſians, Caraman
Hircans, Bactrians and Magician
And after much labour in his m
niſteria

steriall office, was slaine by an I-
ll Priest with a dart, which they
l a speare or javelin. But (as o-
ers say) at the Heathen Kings
mmandement foure souldiers
him thorow with darts at Cal-
mina, a City in India, where hee
s honourably buried. Concer-
g his incredulity, it is divinely
mmented on by Master *Austin*:
erefore I conclude with the
ayer for the day, saying:

Almighty and everlasting God,
ich for more confirmation of
e Faith, didst suffer thy Apostle
omas to be doubtfull in thy Sons
surrection, grant me so perfect-
, and without all doubt, to be-
ve in thy Son Jesus Christ, that
y faith in thy sight may never
reproved. And that for Jesus
rist his sake, to whom with
ee and the holy Spirit be all ho-
ur, &c.

Saint JAMES.

THe ninth Apostle is S. *James Alpheus*; and because I will not alter the name, I will fix Saint *James* the son of *Zebedeus*, a fisherman, and Brother of *John* in this place.

Hee it was that with *Peter* and his Brother the beloved Disciple had the prerogative to see the glorious Transfiguration on Mount Tabor, and the bitter agony of our blessed Saviour in the Garden of Gethsemani, had not drowsiness and sleep withheld them; and under *Claudius* the Emperor, *an. Dom.* 36. (as I receive it from the Ancient) *Herod Agrippa* being the King of *Judæa*, who persecuting the Church of God, beheaded *James* with the sword.

Of this Apostle I read this story: That the man that accused him when hee saw that *Iames* would willingly suffer martyrdome, was then

erwith ſo moved, that he vo!un-
rily confeſſed himſelfe to bee a
hriſtian; for which hee was ad-
dged to be ſlaine with the Apo-
le: and by the way, going to re-
ive the crowne of their martyr-
me, he requeſted the Apoſtle to
rdon him, who after hee had
wſed a little upon the matter,
rning unto him anſwered, Peace
unto thee brother, and kiſſed
m. So they were both beheaded
gether. And this is all the de-
ription that I can finde of this A-
oſtolicall Star. Therefore I con-
ude with the Prayer for the day,
ying:

Grant, O moſt mercifull God,
at as thine holy Apoſtle S. *Iames*
aving his father and all that hee
d, without delay was obedient
the calling of thy Sonne Jeſus
hriſt, and followed him; ſo I for-
king all worldly and carnall af-
ctions, may be evermore ready to
llow thy Commandements.

Saint

S. *Simon* and *Iude*.

THese are the holy brethren, the *Gemini* in this Apostolicall Zodiak: for (as some write) they and *Iames* the younger, were the sonnes of *Mary Cleophæ* and *Alpheus*. Of the first, which is *Simon* (called by *Luke*, *Zelotes*, and by *Matthew* and *Marke*, *Simon* the Canaanite) *Dorotheus* maks this short story: that he preached Christ throughout Mauritania and Affrick the lesse, at length was crucified at Britannia, where he was buried: but others affirme him to be that Disciple which was called Cleophas, and was one of the two that Christ met going to *Emaus*, and (according to *Dorotheus*) one of the 70 Disciples, who succeeded his brother *Iames* in the Bishoprick of Ierusalem. After he had preached Christ in divers pla-

ces,

es, being 120 yeares of age; he as by ſome Hereticks accuſed to e lineally deſcended of the ſtock of *David*, & a Chriſtian, unto *Atticus* the Conſull under *Trajan* the Emperour, for which he was cruelly ſcourged, (ſo that his perſecutors wondred that a man ſo old ould endure ſo much torment) nd at laſt was crucified. And ſo ccording to the opinion of ſome e dyed at Bethania neer Ieruſaem, and not in this Iſle of Britan as others would have it) neither s others, that ſay, he and his brother *Iudas* were ſlaine together by tumult of people in *Suanyr* a Ciy of Perſidis.

For *Iude* (whom S. *Matthew* cals ebbeus, whoſe ſurname was *Thadeus*, and S. *Marke* termes him on*Thaddeus*) wrote the Epiſtle hich beares his name, where he ermes himſelfe, as *Luke* in his Gopell and Acts of the Apoſtles oth, the Brother of *Iames*. But whether

whether hee was that *Thaddeus* which S. *Thomas* ſent to cure King *Agbarus*, I am not able to determine: yet it is very likely that it was this *Judas*. For the learned do write that he preached to the Edeſſeans, and throughout Meſopotamia, and was ſlaine at Berytus, where in the time of Agbarus King of Edeſſa he was honourably buried. But whether this be true or falſe, I only take it as a hiſtoricall deſcription of this ſtarre, as I doe of the reſt, and leave the further ſearch thereof to the learned, concluding with the collect for the day, ſaying: Almighty God, which haſt builded thy congregation upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the head Corner ſtone; grant me ſo to be joyned together in unity of Spirit by their doctrine, that I may be made a holy temple acceptable unto thee through Jeſus Chriſt our Lord.

Sain

S. *Matthias.*

WHile Christ was in his ministeriall Office, *Iudas Iscariot Simons* sonne seemed to beare the lustre of an Apostolick starre, followed Christ, was numbred with the twelve, and was intrusted with the bag, of which he was so good a steward and saving a husband, that he was very unwilling that any thing should fall out or passe beside the same, for any charitable or pious use, as appeares plainly by the text, *Iohn* 12. and so covetous was he of money, that he betrayed his Master for thirty pieces of silver. And Christ knew what he said, when he uttered those words, that he had chosen twelve, and one was a devill; for it is reported of this *Iudas*, that he slew his father, maried with his mother, and betrayed his Master, and

and in the end hanged himselfe, and falling downe, his bowels gushed out. But he ought to have no place in this Apostolick Zodiake, except as an Airy Comet or signe of wonderment and caution, to feare us, from following his steps Therefore instead of him, *Matthias* one of the 70 Disciples was chosen by lot cast betweene him and *Ioseph*, called *Barsabas*, whose surname was *Iustus*.

This Apostle first preached the Gospel in *Macedonia*, then in *Æthiopia*, about the haven called *Hyssus* and the River *Phasis*, unto barbarous nations and ravenous of flesh. He dyed at *Sebastopolis*, where he was also buried neer the Temple of *Sol*. But others write, that he afterwards came into *Indæa*, where the Iewes stoned him, and beheaded him with an axe, after the Roman mannér. Therefore I conclude with the prayer for the day, saying. Almighty God, which in the

the place of the traitor *Iudas*, didst chooſe thy faithfull ſervant *Matthias* to be of the number of the twelve Apoſtles, grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

S. *Stephen.*

HAving thus briefly deſcribed the luſtre of the twelve Apoſtles, and three prime ſtarres annexed unto them, I ſhould in the laſt place ſhew the luſtre of three other famous lights that bare them company. And the firſt is the Protomartyr S. *Stephen*, who was ordeined the firſt of the ſeven approved men that were choſen Deacons, for they through prayer and impoſition of the Apoſtles hands for the publick adminiſtration

tion of the Church affaires, were joyned with *Stephen*: and he (as the ringleader of all the reſt) as ſoone as hee was ordeined, as though he was appointed for this purpoſe, was ſtoned unto death of them that ſlew the Lord. And for this cauſe as the firſt triumphing martyr of Chriſt according to his name he beareth a Crowne. A Crowne of grace, full of faith and power, and filled with the Holy Ghoſt. A Crowne of Martyrdome, and in the midſt of a ſhowre of ſtones, grace broke out of his lips in a heavenly prayer for his perſecutors, *Lord lay not this ſinne to their charge*. And a Crowne of glory, having in this life time received the firſt fruits of a glorified body, his face did ſhine as it had beene the face of an Angell, and the firſt fruits of a glorified ſoule, in the viſion of the bleſſed Trinity, *for he ſaw the glory of God, and Ieſus ſtanding at his right hand.*

Wherefore

Wherefore I will pray to God to
ll me with the Spirit of grace,
at I may love mine enemies, and
ray for them that perſecute and
eſpitefully uſe me, after the ex-
mple of this bleſſed Martyr, that
aving received a Crown of grace
ere on earth in this life, I may for
ver weare a Crowne of glory in
he Kingdome of Heaven. *Amen.*

S. *Paul.*

ALthough our Aſtronomers
in their Almanacks note not
his Saint in golden or red letters,
s they doe the former, and al-
hough our Church hath not ex-
reſly obſerved a feſtivall day to
e kept holy in memory of him,
et I hold it not fit that I ſhould
xclude him out of this ſtarry
eaven, for he was as glorious a
ight as ever ſhined in the Fir-
nament of the Church: and

as

as himſelfe confeſſeth, was not inferiour to the chiefe of the Apoſtles, neither hath our Church quite excluded him out of her Liturgie, for there is an Epiſtle and Goſpell with a Collect appointed for this day. And to ſhew that he was a choſen veſſell, a glorious ſtarre, he was called to his Apoſtleſhip after a wonderfull manner, for he was caſt downe to the earth, and a light ſhone about him, and he heard a voice from Heaven, & became three dayes blind, till *Ananias* laid his hand upon him. He was (as himſelfe relates) of the Tribe of Benjamin, and (as others report) he was borne in a towne of Iewry called Giſcalis, which Towne being taken of the Romans, he and his parents fled to *Tharſis* a Towne in Cilicia, but he himſelfe confeſſed that he was borne in Tarſus, after he was ſent to Ieruſalem, and brought up at the feet of Gamaliel, of whom you

ou may reade in *Acts* 5. 34. and
cts 22. 3. Some ſay that after he
as the Diſciple of *Simeon* the
uſt, who took Chriſt in his armes,
nd bleſſed him, and being but a
oung man, he was one of thoſe
at kept the garments of the
artyr S. *Stephen*, who was mar-
yred in the yeare of Chriſts nati-
ity 35. About the ſame time he
as made an Inquiſitor for pri
ate hereſies and became a cruell
erſecutor of the Goſpell; the
ext yeare he went to Damaſcus,
here by the way he was conver-
d, and of a perſecutor was made
glorious confeſſor, and was bap-
zed of *Ananias* in Damaſcus.

He confounded *Elimas* the Sor-
rer, and one *Sergius Paulus* Pro-
onſul of Cyprus to the faith of
hriſt: of whom (as ſome ſay) he
ok the name of *Paul*: for after
at, he is called no more *Saul*.

In the 25 yeare after the Paſſi-
n of Chriſt, which was *An. Dom.*

58. when *Feſtus* ruled in Iewry, h
was ſent bound to Rome. And i
the 14 yeare of *Nero*, the ſame da
that *Peter* was crucified (thoug
not the ſame yeare, as ſome write
he was beheaded at Rome, an
buried in the way that goeth t
Oſtia, *Anno Domini*, 60.

He wrote nine Epiſtles to ſeve
Churches, and foure to three o
his Diſciples, but it is doubtfu
whether he wrote the Epiſtle t
the Hebrewes or no. Now were
able to write of all this bleſſed A
poſtles labours and travels fro
Ieruſalem to Illyricum, Italy, an
Spaine, I ſhould then ſhow yo
how he was perſecuted from Cit
to City, how he was beaten wit
rods here, how he was ſtone
with ſtones there: how he labou
red with his hands in one place
how he faſted and prayed in ano
ther. And as himſelfe confeſſet
in the 2 *Cor.* 11. That he was in la
bours more abundant than any o
th

he reſt, in ſtripes above meaſure, n priſon more plenteouſly, in eath oft; of the Iewes five times eceived I forty ſtripes ſave one, was thrice beaten with rods, I as once ſtoned, I ſuffered thrice ipwrack, night and day have I eene in the ſea, in journying of- en, in perils of waters, in perils of obbers, in perils of my owne na- on, in perils among the Gentiles, perils in the city, in perils in the ilderneſſe, in perils in the ſea, in erils among falſe brethren, in earineſſe, and painfulneſſe, in atching often, in faſtings often, cold and in nakedneſſe, beſide e things which were outward, I incombred daily and have the re of all the Churches : but I owing my own inſufficiency for e performing of ſuch a worke, nclude with the Collect for the y, ſaying, God which haſt ught all the world, through the eaching of thy Apoſtle S. *Paul*,

grant I beseech thee, that I who have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ my Lord. *Amen.*

S. *Barnabe.*

THis is that *Ioses* who was of the Apostles also called *Barnabas* (which is by interpretation the Sonne of Consolation) being a Levite, of the countrey of Cyprus, whereas he had land sold it and brought the money and laid it down at the Apostles feet, whose praise is in the 11 *Acts*, 24 verse, that he was a good man and full of the Holy Ghost and faith, and much people in Antioch (where they were called the first Christians) by his powerfull preaching joyned themselves unto the Lord. This was *Pauls* yoke-fellow, who by

y the commandement of the
ord were joyned together, *Acts*
3.3. And their names are no leſſe
en twelve times coupled toge-
er in three Chapters, *viz.*
om the 12 to the latter end of
e 15 Chapter of the *Acts*, where
e relation of the diviſion that
as betweene them is ſet downe.
reade that he firſt preached the
ord of God in Rome, but was
erward made Biſhop of Mil-
ine; and at the laſt had a rope
ed about his neck, & was there-
ith drawne to the ſtake where
was burned to aſhes, and ſo
yed a noble Martyr, as many o-
er ſtarres in this firmament did,
the Phenix by death, gained life
ernall. Therefore I conclude
ith the Collect for this day, ſay-
g, Lord Almighty, who haſt in-
ed thy holy Apoſtle *Barnabas*
ith ſingular gifts of the Holy
hoſt, let me never be deſtitute
thy manifold gifts, nor yet of

grace to use them alway to thy honour and glory, through Jesus Christ my Lord. *Amen.*

S *Michael* the Arch-Angell.

IN this place (according to my intention at the beginning) I should show the glorious Cherubins that look towards the Mercy Seat in *Salomons* Temple, under the Metaphor of the Chrystalline Heaven: but as in all the rest, so in this likewise, I finde my selfe farre unable to performe such a hard task: though my minde is willing yet my skill is weak. But the reason why I compare this day to the Chrystallin heaven is conspicuous because as Chrystall is of a pure bright and cleare substance, so the glorious Angels, of whom S. *Michael* the Arch-Angell is one of the most eminent, for whose memori all the Church hath appointed this

is Feſtivall, are pure, ſublime
nd heavenly creatures, created
as ſome affirme) with the light,
hich is neareſt their nature, be-
ng one of the three inviſibles,
hich never any mortall eye is a-
le to behold in their ſimple exi-
ence, to wit, God, Angels, and
he ſoules of men, for they are
oid of all corporeall ſubſtance.
ut what ſubſtance they are of we
re ignorant. And as we do not
now their nature, ſo we cannot
ell their number: yet ſome have
bſerved, that there are nine or-
ders of them in three Hierarchies
ppoſed againſt nine orders of e-
ill Angels.

In the firſt order are Seraphin, Cherubin, and throns, oppoſed by *Pſeudothei ſpiritus mendacii*, and *Va-ſa iniquitatis*.

In the ſecond Hierarchy are Dominations, *Poteſtates* and *Virtutes*, oppoſed againſt *ultores ſcelerum*, *Præſtigiatores*, and *Aëreæ Poteſtates*.

In

In the third Hierarchy are *Principatus, Archangeli & Angeli*, opposed against *Furiæ Criminatores* and *Tentatores*.

From Angels we receive power to receive and declare the will of God; from Archangels, to rule all creatures put under us; from Principalities, to subdue all we ought to rule; from Vertues, to obtaine the reward we strive for; from powers, helpe against our enemies; from dominations, to subdue our owne bodies, from Thrones, to collect, and settle our memories on eternall objects; from Cherubin, light to apprehend heavenly things; And lastly, from Seraphin, ardent Affection, whereby we cleave to God: but to leave these curious speculations of the schooles, These heavenly creatures (whether they be of these names, orders, and operations, or not, as is hard to prove) were most certainely, in the beginning

ginning made to this end, *viz.* for the glory of God and good of man. And although they ever glorifie God by flying about his Throne, and crying day and night, holy, holy, holy, Lord God of Sabbath; yet since his delight is in mercy, which is above all his workes, they glorifie him most, when they reveale his care of us, in being his ministers for our preservation from the face of our enemies. Therefore howsoever we are unsure of their substance, forme, number, or influences, *David* hath assured us, that they are ministring spirits for our good, where he saith, *God hath given his Angels charge over us to keepe us in all our waies*. And S. *Paul* confirmes it in the first to the Hebrewes. But how these heavenly souldiers take charge of all Gods chosen in generall, and of every Saint in particular, I referre them to the learned, such as is M. *Austins* Essay of tutelar

telar Angels upon this day, from whom I borrow what I have here writ, and conclude as he descants, saying: As God in Seraphin loveth, in Cherubin discerneth, in Thrones judgeth, in dominations sheweth Majesty, in Principalities governeth, in Powers is omnipotent, in vertues doth miracles, in Archangels revealeth, and in Angels assisteth; so let us strive by assisting our brethren, and protecting the feeble and indigent, to become like Angels. Let us by learning divine and high mysteries, and revealing them to our brethren (for their edification) become like Archangels. And since Miracles, Omnipotence, Government, Majesty, Judgement, and discerning, are chiefly Gods; Let us above all, seeke to get ardent love and affection, the vertue that shall last remaine, and the property of the highest order, whence all the rest are inspired; that

hat in fiery zeale, and love to the lory of God, we may not onely urne our ſelves, but both (by our writings and diſcourſes, and all ur actions) inflame our brethren, nd therein (being neereſt joyned nto God) become like the bright iery Seraphins, flaming continu-lly in pure and ardent affection bout his Throne, and next unto im above all other inferiour or-ders. And ſo we ſhall be ſure to have all the reſt attend upon us. But this vertue of love, onely the God of love can grant, neither can he give it unleſſe he give himſelf; for he is love. Which we beſeech him grant us, for the love of him, hat for love of us gives us all theſe protections and mercies to-gether with himſelfe, *Amen.*

Trinity Sunday.

NOw I come to the concluſion of the whol matter, for on this day

day I ſhould ſhew you a glimps of the Propitiatory or Oracle, from whence God hath revealed himſelfe in the Trinity of the Perſons, and unity of Eſſence. The Majeſty of God the Father, the Wiſdome of God the Sonne, and the Love of God the Holy Ghoſt.

But I am as inſufficient for ſuch a work, as I am to lade all the water out of the Sea with a ſpoone, for this is the myſtery of all myſteries a hidden ſecret, and better apprehended by faith, than demonſtrated by reaſon. Then why ſhould I ſtrive by baſe compariſons of one Sunne, yet three effects of Light, Heat, and Motion; of one man conſiſting of a body, ſoule and ſpirit, or of one ſoule in three principall faculties, Underſtanding, Wil, and Memory: to ſhew that which is evident by Scripture, that there are three Perſons in the Godhead, and yet but one Eſſence. That there is an infinite power in the

Father, an infinite Action in the Holy Ghoſt, and an infinite Subject in the glorious Son, and yet all three make but one infinite Being. This Tri-unity is ſo plainely and excellently laid downe in the Athanaſian Creed, that I ſhall not need (though I could) further to dilate. Therefore I will conclude all with hearty thankeſgiving to this ever bleſſed and glorious Trinity, for all favours from time to time beſtowed upon me, for temporall bleſſings, as health, wealth, and liberty, for preſervation from many eminent dangers, that I might have falne into, if not defended by his mighty power, for ſpirituall favours of Election, Redemption, Sanctification, and hope of Glory, for the inablement of his holy Spirit in mee, in the accompliſhment of this work, and I pray God grant it may be to his glory, my ſoules comfort, and good of others. *Amen.*

O thou glorious Lord God, who art the true Primum mobile, *which movest all things by thy power, but art in thy selfe immoveable, move my heart towards thee; stir up my drowsie soule in good desires; touch my lips, that my tongue may speak of thy praise: direct my hand, that I may write to thy Glory; make my feet swift to run in the wayes of thy Commandements; open my eyes, that I may see the wondrous things of thy Law.*

O thou that art the Alpha *and* Omega, *let thy praise and glory be still the beginning and end of all my actions: And grant that as I doe acknowledge the mystery of the Trinity of three glorious persons, so I may ever be willing and ready to worship the Unity of thy Infinite Essence, though Jesus Christ.*

FINIS.

SACRED POEMS,

OR

Briefe Meditations,

Of the day in generall
and of all the dayes in
the weeke.

Pſalme 90. 12.

Teach us (O Lord) ſo to number our dayes, that we may apply our hearts unto wiſedome.



LONDON,
Printed by *E. Griffin.* 1641.

TO

The Right Worſhipfull,
his Honoured, and loving Maſter
Sir IAMES CAMBELL Knight, and
Senior Alderman of the Citie of London;
one of his Majeſties Juſtices of peace for the ſaid
Citie, Mayor of the Staple at Weſtminſter, Preſident
of the Hoſpitall of Saint *Thomas* in Southwark,
and Governour of the Company of
Merchants trading into
France:

EDWARD BROWNE,

preſenteth theſe fruits of his Poeticall Meditations: with his daily prayers to God, for increaſe and continuance of health, and Proſperitie in this Life; and eternall felicity in the life to come.

RIght worſhipfull: I have been very bold,
My mind to you (though raſhly) to unfold,
At this time, ſince I meane no more to write,
Such fruitleſſe lines, to come unto your ſight:
I bold to uſe a learned Poets skill;
Though farre unfit for my unlearned quill)

Onely to manifeſt my thankfull hart:
For what God, by you, on me, doth impart.
Therefore I pray; accept this little Booke,
Yet acknowledge, tis not worth your looke;
Becauſe tis framed by unskilfull wit,
And yet againe, the matter that's in it,
Would crave inſpection of iudicious eyes:
But that my infant Muſe, could not deviſe
To frame, compoſe, and write, ſuch learned Rimes
As fit your worth (in theſe moſt curious times)
And ſacred things, which I here take in hand
To illuſtrate; which well to underſtand,
Declare, and (fully) to deſcribe the ſame,
Would 'maze the head, of the moſt learned Braine.
Then how can I, that am in wit ſo bare,
In any wiſe, ſuch holy things declare?
Yet what the learned, from Gods word have ſhowne,
I have preſumed, herein to make knowne;
To manifeſt, how I ſpend my ſpare time
In Poetry, although by ragged Rime.
Therefore, becauſe know you onely are
My deareſt friend and have of me great care,
I here preſent you this my little skill,
Full of Affection, voyd of ſmalleſt ill;
And if you pleaſe, to read it to the end
I hope it ſhall not juſtly you offend;
For at the firſt, when I began to write,
I did compoſe it for mine owne delight;
But when I read it I therein did ſee,
A little ſpark of ſacred Poetry,
Alſo, have obſerv'd, you doe of late,
Delight to read, more then in former ſtate.
This did induce me to become ſo bold,
My Talent in your lap thus to unfold,

Prayin

Prayi g your Worship herein to passe by
The faults I doe commit unwittingly ;
For Gods great aid herein, I'll render prayse,
And of your courteous Cand r rest alwayes,

Your humble and Gratefull
Servant,

EDWARD BROWNE.

An Acroſtick Proem.

To his kind and Loving Maſter and vertuous Lady.

SIR,

IN this ſmall Booke, (though rudely) I have ſhowne
According to my Art, and skill,
Many unfruitfull fancies of my owne:
Each of them ſhewes my true good will.
Sith better p'edges I have none,
Can make my Gratitude well knowne.
And I doe hope, you will accept this mite,
More for th'intent, then for the thing;
Becauſe I writ it, one'ly for de ight,
Endevouring thereby to bring
Little ſweet Honey to the Hive,
Like to the Bee; to ſhow I thrive.
Raſh'y herein, I doe confeſſe I take
A skillfull Learned Poets quill,
'Cauſe I unlearned am, nor know to make
Holy Sonnets free from ill
Every verſe doth ſhow my folly,
Little worth, in Melancholy.
Charge mee therefore with what is writ amiſſe,
And if that any good is done,
My God of that, the onely Authour is,
Becauſe the fountaine makes ſtreames run,
Ev'n to refreſh our minds, and make us bleſt
Like to Gods Saints: And thus I ever reſt,

Your Faithfull and Obedient Servant,
EDWARD BROWNE.

Præſentatio Gratificationis 25. *die Martii.* 1640.

THis day ſome ſay; did our Lord God begin
This Worlds round Globe, to make and to create;
And in this moneth comes in the fragrant ſpring,
Therefore the learn'd, almoſt in every ſtate,
Begin their Bookes, and Reckonings on this day;
To ſhew how pretious time doth haſte away.
Therefore I alſo, though my learning's ſmall,
Begin this yeare to ſhew my thankfull heart,
My light grew dimme, my Oyle was waſted all,
But Divine Bartas helped me in part:
For out of his None ſuch, and holy weeke,
I was faine many flowers for to ſeek:
Which I Inſerted in my weekly dayes,
And by a Prick, you'll know my ſacred Pelfe;
Becauſe I would not take unto my praiſe,
Anothers worth to my unlearned ſelfe,
I borrowed his, to make this preſentation,
A perfect, and compleat Gratification.

A Prayer to God.

OH Holy God, Thou know'ſt my heart is vaine,
My words are ſinfull, and my workes profane:
And men of Bethſhemeſh, *becauſe they did*
Looke in the Ark, by thee were ſtricken dead;
And Uzza, *but for ſtaying it upright,*
When it did ſhake, thou there to death didſt ſmite;
How dare I then preſume to write or ſpeake
Of holy things, being ſo vile and weake?
Yet I doe know by thy moſt ſacred writ,
I muſt acknowledge the great benefit,
I have received from thee, and thereof talke
As I doe ſtand or goe, or ſit or walk;
Therefore I crave of thee aſſiſting might,
For out of darkneſſe, thou canſt make true light
To ſhine and blaze, O be thou ever ſtill,
Guider and framer of my perverſe will:
That thy bright glory may ſhine in theſe Rimes,
To ſtirre up better wits in after-times,
To frame, compoſe and make a perfect ſtory,
Of temporall bleſſings and eternall glory.

19. *Pſalme ult.*

Let the words of my mouth and the Meditations of my heart, be (now and ever) acceptable in thy ſight O Lord, my ſtrength, and my Redeemer.

A MEDITATION OF THE DAY.



Ow fraile and Brittle is the life of man!
He that lives longeſt liveth but a ſpan;
Our pretious time ſo vainely we doe ſpend,
That as a day it commeth to an end.
The morning of our life is childiſh youth,
The noone time is our Manhood at full growth;
The evening of our Life is froward Age,
And thus we walke on in our Pilgrimage;
The dawning of our life we waſte like Boyes,
In fooliſh vanities and Idle toyes;
The middle of our age, our ſtrength and might,
Wee ſhould enforce to ſerve God day and night:
That ſo at laſt, when this lifes day ſhall ceaſe,
Wee in the Earths cold Bed may ſleepe in peace;
Thus fatall ſiſters three take daily paine
To ſpin, to weave, and cut mans life in Twaine,
Kind hearted Clotho, ſpins mans life to ſtrength;
Diſcreete *Lacheſis* weaves its bredth and length,
And cruell *Atropos* with her ſharpe knife,
Doth cut the Thred of his Age loathed life;
Loe thus, this life is but a ſummer flower:
Springs up, ſpreds bravely, and ſheds in an houre;
And *Proteus*-like we oft doe ſhift our ſhapes
From Kids to Goates, from Goates to wrinckled Apes;
For Mans lif's water clos'd in Brittle Glaſſe;
Sin brought in death, and death as he doth paſſe,
Survayes this water weakly wal'd about,
Then breakes the Glaſſe, ſo runnes the water out;

Oh

Oh that I could be like the glorious Sun,
Who doth rejoyce his lightſome Race to run,
And ſhineth brighter to the perfect day:
Then ſhould I likewiſe in a vertuous way
Begin, and in the ſame ſtill perſevere;
Thus ſhould I ſpend the day, the weeke, and yeare.

Of the Morning Light.

Firſt in the morning when I ope mine eye,
If it be light, me thinkes I doe eſpie
A glimps of Glory: But if darkſome night
Be not orepaſt, then doe I cloſe my ſight,
And muſing thinke of that eternall horrour,
Where is no comfort, but diſmaying terrour;
Then doe I muſe on the materiall lights
That God prepared hath to helpe our ſights;
The Sun, the Moone, the Starres and twinkling Tapers,
That men invent which vaniſh into vapours;
And with theſe Temp'rall lights, mee thinks I ſee
That ſpirituall light hath great Affinity,
And this Spirituall light's Illumination
From Divine knowledge by Gods Inſpiration,
The heathens knowledge is much like the light,
That men doe make to helpe their darkned ſight,
Whereby they know there is a God, that hee
Doth puniſh vice, Crownes thoſe that vertuous bee;
The Jewes light's the Divine and holy Law,
Which as the ſages ſtar their hearts might draw
And drive to Chriſt, whom they doe daily ſee
In Types and figures ſhaddowed to be;
The Papiſts Knowledge is moſt like the Moone,
Which they doe borrow from the Goſpells Sun.
But Truth's ſo wrapped in blind errours lap,
As clouds their light and ſhewes their hard miſhap;

But

But knowledge in our Land is like the rayes
Of the bright Sun which shineth at noone dayes,
Free'd from all foggs and mysts of Errours vaine,
And unto all men open cleare and plaine.
Oh what confused horrour dread and feare,
Should wee in our distressed bodies beare,
If but depriv'd of light for a few dayes;
Wherefore we have great cause to give God praise,
Not onely for this temp'rall changing light,
But much more for the glorious Gospells sight.

Of Vp-rising.

WHen I doe heare the dauntlesse watchfull Cock,
And that same Bell which rings at five a clock,
There comes into my mind, the fearefull call
Of the last Trump, which then shall summon all
Man-kind to rise out of the earths cold Bed;
And when that when I doe reare my drowzie head,
I musing thinke of the most glorious sight
Of Saints and Angels in the Celestiall light;
Oh Lord (I pray) Grant I may dayly rise
From sins loath'd Bed, and foule impieties,
That I may walke as a Child of the day,
In vertuous light and in a pious way,
That at the last, when this fraile flesh shall be
Disrobed of corruption, and set free
From Passions thrall, which now in mee are bred,
I may with joy lift up my troubled head,
And in a moment, in celestiall light,
Behold the lustre, and the glorious sight
Of our good God, who is in persons three,
And yet in Essence but one God is hee;

Of putting on Apparell.

WHen I array my ſelfe, then doe I muſe,
How in a ſpirituall habit, I ſhould uſe
To deck and cloth my ſelfe, ſo, every day
That I might never feare the fatall fray,
Of the worlds Baites, and the fraile fleſhes Charmes,
Which may allure and bring me in the Armes
Of Satans power, who doth daily ſeeke
Me to devoure; that am both poore and weake;
Firſt on my hurt I ſhould faſt fix the Love
Of God and holy things that are above,
Then ſhould I gird my Loynes with truths ſure cord
Which I muſt gather from Gods holy word:
Then ſhould I arme my Breaſt in warlike ſtate,
With righteous life, as with an Iron plate,
And on my head I ſhould keepe ſure and faſt
Salvation, as a Helme that ay will laſt;
And for the feet of my corrupt affections,
I ſhould have ſhooes of ſuch Divine directions,
As in the ſacred Goſpell written are,
My wayes in Piety thus to prepare:
Then with good workes, take up the ſhield of faith,
Which will (as the moſt holy Scripture ſaith)
Blunt, dull, and beat back all the firy Darts
Of Satans malice, whoſe aime's at the harts
Of poore weake Men; thus ſhould I armed bee
Againſt that wrathfull watchfull enemy.
If that I were thus armed ſtrong before,
And yet behind were naked thin and poore,
I thought that I might wounded be behind,
But to prevent this I ſhould bend my mind,
To be as watchfull with a reſtleſſe eye,
As my foe's carefull, quick to ſee and ſpie,

Both

oth where and how he layes his trecherous traynes,
That ſo I might fruſtrate his too great paines,
y taking in my hand the two edg'd Sword,
Of Gods keene-cutting and ſharpe-piercing word,
nd therewith cutting off this *Hidræ's* head,
Which not (ſo) pruned would ſo hugely ſpread,
That almoſt no reſiſtance could be found,
To bring this great *Goliah* to the ground;
If I could dayly thus my ſelfe adorne,
And in this habit, dreſſe me every morne;
Then ſhould I neither dread the cold nor heat,
Of chilling Poverty, or fiery threat
Of wrathfull Tyrants, neither would I feare,
in, death or hell o're me ſhould dominere;
ut I ſhould alwayes be in bliſſefull plight,
Well Cloth'd and healthfull as a Child of light;
Oh Lord (I pray thee) Cloth me with thy ſpirit,
That I may neither feare cold Winters night,
Nor Summers heat: ſo let me ever be
Clothed with Chriſt; my wedding garment's hee.

Of Mans Labour.

AS I doe walke abroad, my mind's at ſtrife,
To ſee how all men, in this mortall life,
Take care and travell to prolong their dayes,
Upon the earth by many ſeverall wayes,
And how Artificers with nimble wit
A hundred Rarities compoſe and fit
or ſev'rall uſes, how the husbandman
Doth plough and ſow, and Reape, and threſh, & fan;
Moſt like the Ant in Summers ſcorching heat,
Who labours hardly for his Winters meat:
Another he tugs hard againſt the tide,
His laden veſſell longſt a Rivers ſide;

The

The Merchant he doth take great care and paines,
To venture farre, and ſometimes gets ſmall gaines;
The Trades-man in his darke ſhop puts to ſale,
His broken wares with many a fained Tale:
And preachers they doe cry to beat downe ſin,
Till they be hoarſe, and little good they win;
The Magiſtrate ſhould ſtrive with all his might
The guilty to adjudge, the wrong'd to right:
The Scholar he doth ſet his Braines and wit
To get ſome knowledge, though ſmall benefit;
And thus each man in his peculiar way
Is troubled and incombred every day,
To get proviſion for this brittle life,
Although ſometimes with envy and much ſtrife;
Oh happy then are they who now are dead!
From all theſe troubles they are ever free'd,
Yet by this ſame I can moſt plainely ſee
What Portion *Adam* left poſteritie,
That by hard labour and their bodies ſweat,
They all muſt labour to procure their meat.
And he that doth not thus for his provide,
It is not fit on earth he ſhould abide,
But like a careleſſe Idle ſlouthfull droane,
Out of the Hive It's fit he ſhould be throwne:
For why ſhould he of the ſweet Honey eat,
That the poore Bee with labour hird did get;
If wee doe (as wee ſhould) take ſuch great paine
To prop, preſerve this life, that's fraile and vaine;
Oh how ſhould wee then put our ſelves to taske
To get and gaine that life, which ay will laſt!
If for our bodies health wee oft will ſpare
Our moſt delicious and delightfull fare,
Shall wee for our Soules health grudge or repine
To faſt from ſinne or elſe refuſe to dine?
If for our profit we the paines thinke ſmall
To bend and crouch, to prate, to cry and call;

ll we thinke much unto the Lord to pray
h hearty voyce and humble mind alway?
he poore Smith does thinke it no great Toyle,
r the fire in ſmoake to burne and broyle,
ll wee, if when the Lord thinkes good to try
r conſtant faith, in flames refuſe to dye?
Lord, I doe confeſſe my feet are ſlow,
heeles are heavy, and refuſe to goe
o thy holy houſe, thy word to heare,
d in my body I ſloths Image beare:
hands are Idle, and my eyes are lazie:
heart is dull, my lips to laud thee crazie;
erefore (I pray) Infuſe into my minde,
h heav'nly grace, that I may be inclinde
labour and take care for heav'nly food,
re then for any fading earthly Good.
when this life ſhall ceaſe, I may be bleſt,
d live with God in a perpetuall reſt.

Of Eating and Drinking.

F that our bodyes want due food to eat,
How doe we labour ſtraight to find out meat?
if with cruell thirſt we be poſſeſt,
ll we find drinke we cannot be at reſt,
this ſhould teach me after Grace to long,
ich is the Soules Refection to prolong
ſpirituall life, and never be at reſt,
ll with ſuch meat and drinke my Soul's refreſht;
d when I doe behold the great proviſion,
r earthly Bodies from Gods loving Miſſion,
w that all creatures for our food are ſlaine,
Lord (thinke I) If for this life that's vaine,
ere's ſuch proviſion in ſuch ſundry kind,
r life eternall, to refreſh the mind,

There's

There's as great plenty and as various ſtore,
Of ſpirituall dainties, If not far much more;
My daily food ſhould be Chriſts holy body,
Which by the mouth of faith I ſwallow wholy,
To ſtrengthen and refreſh my ſinfull minde,
That I may at the laſt true comfort finde;
My drinke ſhould be my Saviours pretious blood,
Which quencheth ſinfull thirſt; & doth much good:
For all my ſins, It would waſh quite away;
Oh this ſhould be my bread and drink all day,
That at the laſt, when as the diſmall night
Of death ſhall come, in heav'n I may ſhine bright:
My Salt ſhould be the ſanctifying Grace,
Of Gods good ſp'rit, which I ſhould ever place,
Upon the Table of a pious hart,
That I therewith may ſeaſon every part
Of all my ſinfull thoughts, my words and deeds,
And every evill luſt which in mee breeds;
Yea this ſhould be the ordinary food
Of my poore ſoule for her eternall good;
But yet at ſeverall times there's ſundry diſhes
Of Beaſts, of Birds, of divers Herbs and fiſhes.
In proſperous ſtate there is the loving Hinde,
Who having eas'd his fellowes goes behinde:
The charitable Storke and temp'rate Swallow,
The loving Prawne and pearle fiſh, they may follow
In this ſame meſſe, to teach men of great might
Gentle ſobriety to doe poore right.
But if Adverſity become our ſtate,
The firſt diſh is a Lambe immaculate,
The patient Sheepe, the gall-leſſe harmleſſe Dove,
In this ſame meſſe ſhould likewiſe have our love.
Th'induſtrious Bee, the nimble painfull Ant,
The milke-white Lilly this meſſe ſhould not want;
And many other things of precious kinde,
Which I can hardly bring into my minde.

nd all to teach, that in a cauſe that's good,
is a glorious thing to ſpend our blood,
nd to beare patiently Gods chaſtiſing hand,
ke *Iob* at laſt more ſtrenuouſly to ſtand,
t all times elſe, there is much ſpirituall meate,
r our poore ſoules. But I cannot repeate
ne halfe or quarter of this great variety,
is enough if I can finde ſaciety
the leaſt crum of any heavenly Grace,
hat after I have finiſht this lifes race,
nay in heaven keepe a continuall feaſt
ith Chriſt my Saviour in eternall reſt.

Of the Night.

HOw ſoone doth darkſome night ſucceed light day;
By this I know I have not long to ſtay
this fraile life, which doth ſo quickly haſt,
hat as a day it ſelfe doth ſpend and waſt:
t what need I to feare deaths gaſtly face,
r I am young, and in a healthfull caſe.
ave not yet arrived to high noone,
r I in yeeres am ſcarſly thirty one:
t what of that? for this ſame very night
od may bereave mee of to morrowes light:
r cruell death, with his impartiall knife,
oth cut the thread of mans moſt wretched life,
fore that ten or twenty yeere's expir'd
this fraile life, whereby I am requir'd
o take due notice, that ere long may be,
eaths dart may make as quick diſpatch of me.
nd now becauſe I undertake to write
f the ſimilitude of darkſome night,
loe deſire of God that I could tell
finde errors paths, and the dread paines of hell,

My ſelfe thereby to warne to take great heed
That in blind errors wayes I may not tread:
For they will lead me to the darke Abyſſe
Of dolefull horror where no comfort is:
And error in its ſelfe's ſo ſmooth a way,
That the beſt falleth in it every day.
It is a maze, which if we once get in
Out of the ſame it's hard to get agin,
And he that in it very often wanders,
Shall finde a troope of crooked ſly Meanders.
But I will bring them into theſe two kindes;
Errors in life, ignorance of mens mindes.
And here at firſt my ſenſes are at ſtrife,
For who can tell the errors of this life?
To ſuch a countleſſe number they doe grow,
That my Arithmeticke them cannot ſhow.
The errors that in my poore ſoule are bred
Doe farre exceed the haires upon my head.
If my ſins riſe to ſuch a ſumme alone,
Who can the totall of all ſins make knowne?
Under ſev'n Captaines they doe march in fight,
Pride, lechery, and envious hatefull ſpite,
Cruell man-killing wrath, beaſtly exceſſe
In meat and drinke, ſloth, greedy cov'touſneſſe.
Theſe are the chiefe wayes: but there's many more
Crooked by-paths that leade men to the dore
Of utter darkeneſſe, for they doe delight
To act their deeds i'th darke, and out of ſight.
So *Hazael*, when he was left alone,
Kild *Benhadad*, that it might not be knowne.
Achan did alſo hide his thieviſh pelfe,
Becauſe that none ſhould know it but himſelfe.
Th'Adulterer waites alſo for twilight,
That he may act his ſinne out of mens ſight.
And the deceiver in his darke ſhop vents
His broken wares, that none knowes his intents.

l ev'ry ſinner doth ev'n hate the light,
ſuſe it ſheweth ſinnes deformed ſight.
I have here almoſt forgot to write
blindfold ignorance that hates the light:
under two ſorts I can briefly ſhow
ſhe likewiſe in croked wayes doth goe.
one conſtrain'd, the other's wilfull blinde;
theſe I call the errors of the minde:
ir caſe is pitifull that never heard
ſaving knowledge, but from it debard:
are unfaithfull Jewes, Turks, Infidels,
de Papiſts, and many rude nations elſe.
as yet never ſaw the glorious ſight
acred Truth, ſhewd in the Goſpell bright.
others that doe wilfully refuſe,
are the Jeſuits, and the learned Jewes,
Proteſtants, who like the Iſraelite,
s holy Manna greatly ſcorne and ſlight:
re is a woe denounced againſt them,
was 'gainſt *Bethſaida* and *Corazin*.
n the day wilde beaſts doe keepe in caves,
ſuſe the light ſhould not deſcry their wayes;
in the Night, then doe they hunt and range
r their preys, moſt cruell, fierce and ſtrange:
n the dawning of the Goſpels light,
n that Starre *Edward* in this Spheare ſhin'd bright.
murth'rous Papiſts, cruell, fierce and fell,
ves and holes were then conſtrain'd to dwell.
when the Moone began her head to reare,
is bleſt Iſlands glorious Hemiſpheare,
light eclipſed was, and there did ſwarme
ſts, like Locuſts, which did doe great harme
Gods Church, by faggots, fiery flame,
hew in ſmoky darkneſſe they remaine:
uch apparently walke in the darke,
ſuſe they greatly doe miſtake the marke

Of saving Truth, whose path-wayes are most bright.
But here I must remember now to write
Of that same darkenesse which for ay doth dwell
In that most horrid dolefull place call'd hell.
And 'tis no wonder, though I feare to show
What horror in that darke Abysse doth grow:
For thought thereof doth make my heart to ake,
My body tremble, and my hand to shake:
Besides, it passeth all that I can thinke,
How shall I shew it then with Pen and Inke?
For I am weake in judgement, sicke in braine,
Then why should I adventure so in vaine
To describe that no man can well expresse,
Though ne'r so learned, yet nevertheless
By some conjectures learned men can tell
What horrid darkenesse is in that same Cell.
And what from Gods Words literate men have showne
I will not feare in this place to make knowne.
First I will write of the great cause of feare,
Then of the punishments that are used there,
Besides the Majesty of God offended,
The mercy we receive, and have mispended,
The long forbearance of his wrathfull stroke,
Should unto godly feare our hearts provoke,
Feare to offend him by our grievous crimes,
Feare to displease him in all place and times:
The very darkenesse which is in that place
Would in dread horror ev'n confound our face:
For if the stoutest man should be alone,
Naked and bare in a darke place unknowne,
And there should heare the noyse of ugly sp'rits,
Hissings of Serpents, and the dismall sights
Of tortured soules, would he not quake and feare,
Although no stripes he on himselfe did beare?
And such thicke darkenesse was the Egyptians night,
Who in three dayes could not descry the light.

now to be tormented in the darke,
paſt expreſſion, Pray ſit downe and marke.
! wretched man, come, ſit thee downe by me,
inke with my thoughts, and ſee what I doe ſee;
Bal'm ſhew'd to *Bulack Iſacks* race,
ill I ſhew thee the moſt damned trace
helliſh torments from the learned fables
Poets old, yet take them not for bables.
I doe hope in thee and me 'twill breed
h godly feare, that ſo we may take heed
ſhun thoſe wayes that lead us to the place
r's utter darkneſſe, and no light of Grace.
lethinks I ſee grim *Pluto* calls his Court,
h *Proſerpine* he ſits in dreadfull ſort
n a chaire of fire, in ugly forme,
blacke as hell, yet was a Starre o'th morne:
n I ſee *Cerberus* that triple dog
o ſeemes more terrible than *Gogmagog*:
ien after him from fiery *Phlegeton*
omes *Alecto*, *Meger*, and *Teſiphon*.
h then what heare I? wondrous thundring blowes,
las, what yells, what howles what diſmall ſhowes?
here Eccho made whole hell to tremble troubled,
he drowſie night her deepe darke horrors doubled,
d ſuddenly *Avernus* gulfe did ſwim
ith Roſin, Pitch, and Brimſtone to the brim,
d ugly *Gorgons*, and the *Sphinxes* fell,
draes and *Harpies* 'gan to yawne and yell,
e lifting's lungs, hiſſes, and barkes and brayes;
is howles, that yels, another roares and neighs.
h a blacke ſong, ſuch a confuſed ſound
m many-headed bodies doth rebound,
e Guns aſtuns, with round round-rumbling thunder,
ling the ayre with noyſe, the earth with wonder.
at the laſt, pawſing a while they ſtaid,
ſuddenly with great confuſion made

A flight at man, all at inteſtine ſtrife,
Who might moſt torture his deteſted life.
Then at command of *Pluto's* dreadfull call
Each one unto his worke did quickly fall,
And then I ſaw proud *Icarus* tumbled downe,
Under fiends feete that wrought above the crowne,
And all becauſe he thought to ſore on high,
His waxen wings were cut, and he did ly
Deſpis'd, contemn'd, diſhonour'd and diſgrac'd,
Although on earth he was ſo highly plac'd.
See drunken *Tantalus* doth rore for thirſt,
Yet to his chin in water ſo accurſt
He lies and howles, and cannot get a taſt
And dying lives, yet's dying life doth laſt.
See how the Glutton cryes, and longs for meate,
Yet *Sodom's* Apples he doth daily eate.
It ſeemes they doe not fill his hungry maw,
But looke, I pray, ſee how that beaſt doth gnaw
Upon the envious wretch, ſee how his heart
Is eaten by the Viper, and each part
Of all his body is ſo thin and bare,
Nothing but skin and bones upon him are.
See how that lazie ſlave doth turne the wheele,
And yet that ugly fiend doth make him feele
The ſmarting laſhes of his knotty whip,
Which makes his hands to worke, his legs to skip.
But ſee the lecherous man ev'n ſhake for cold,
And yet in flames of fire I him behold.
Oh horrid torment! never yet deſcryde
That one ſhould frieze by ſuch a fire ſide.
The covetous wretch I ſaw cramm'd to the full
Of burning brimſtone. Oh 'tis wonderfull
To marke how he is paid in the ſame coyne
That did oppreſſe the weake, the poore purloyne.
But harke, what heare I? doleful ſhrikes and cryes
Of him that's alway's kild, yet never dies,

ſtrange (me thinkes) ſo many dangerous darts
uld not deſtroy their bloody murth'rous hearts:
't 'tis not ſtrange, for the great God above
ſhew his juſtice and expreſſe his love,
chuſe a place as well for to torment
e wilfull ſinner and impenitent,
to prepare a place of heav'nly ſtate,
r his deare friends that are regenerate.
then the Lord himſelfe ſhall goe to reare
place of torments, who ſhall that declare?
r if when God made fire for our delight,
is ſo fierce, there's none would if he might
ine a whole Kingdome, hold his hand therein,
t for one houre. Oh then, what paine is in
e fire of hell! To which if I compare
he fire we have, it ſeemes but painted ayre:
urs is for comfort, that is to torment;
urs muſt be fed, elſe of it ſelfe it's ſpent;
hat needs no fuell, but doth burne for ay:
urs giveth light, and ſhines as bright as day,
hat's alwayes darke, and is in its right place;
urs ever ſhifts, and doth aſcend apace:
urs doth conſume and rids quicke out of paine,
hat conſumes not; once there, ne'r out againe:
ur's ſoone extinct; that never doth abate
is heat, And yet (as I did ſhow of late,
nd as Chriſt ſaith) they ſhall gnaſh teeth and ſhake,
r very cold will make their bones to quake.
nd as that fire is of ſuch wondrous might,
doth that darkneſſe farre exceed our night.
ow could I ſhew the univerſall paines,
nd all th'eternall torture there remaines,
ow *Cerberus* doth ſtrongly keepe hels dore,
hat none comes out, but may come in the more,
nd how that *Charon* with dread horror grim
er the Stigian lake his boat makes ſwim

Fild

Fild full of ſoules whom he hath got off ſhore,
O'r Sulphry Stix and makes them cry and rore;
I ſhould but all this while ſhew paine of ſenſe,
But there's great dammage in loſt excellence,
Which is as great (as learned men doe ſhow)
As paine of ſenſe. But yet I doe not know
How to deſcribe the loſſe of that bleſt ſight
Of Gods bright glory in celeſtiall light.
At thought whereof the damned have a worme
Which on their conſcience gnawes and makes them mourne,
And when they thinke of that ſame heavenly light
That they have loſt, this worme doth give a bite
Which cauſeth them to teare their fleſh and haire,
And if they could, themſelves in pieces teare.
Then doe they wiſh for mountaines, hills and rocks
To fall upon them, with ſuch pondrous knocks,
That they might kill them; which when they deny,
They doe begin to howle, lament and cry,
And marvell, ſaying, what hath our pride got?
What profit hath glory of riches brought?
How eaſily might we have ſcap'd this place
By living well, and ſeeking helpe of grace?
Oh! if on earth we now could live againe,
We would feare God alone, and count as vaine
All other things in the vaſt worlds round ball,
And Gods bright glory ſhould be all in all.
And thus they do repent without amends,
And ſtill their paine begins, and never ends;
Then ceaſe your talke of *Pluto's* darkſome den,
That's but the idle fantaſie of men,
But this is true, which in Gods word is ſhowne,
That helliſh paines to mortall man's not knowne,
Yet I doe wonder, that ſuch learned skill
Should ſo divinely drop from heathens quill:
For as in *Pluto's* cave they well have ſhowne,
Hels torments, as in Scripture is made knowne,

So

So heavenly bliſſe in *Iupiters* high court,
And in *Eliʒium* fields they make report
In their prophaneſt fabled hiſtories,
By *Hercules* they ſhew Chriſts victories,
Long before Chriſt was borne, which makes me muſe
That they ſhould know almoſt as much as Jewes,
Who were Gods choſen; but where doe I goe?
This in ſome other place I meane to ſhow.
And now, that I am thus come out of hell,
Safe and unhurt from all thoſe furies fell,
In the laſt place I did intend to write
Of the great benefits we have by night.
But my dull Muſe grew barren, thin and bare,
therefore borowed his whoſe fruits are rare.
The night to temper dayes exceeding drought,
Moyſtens our ayre, and makes our earth to ſprout.
The night is ſhe that all our travels eaſeth,
Buries our cares, and all our griefes appeaſeth.
The night is ſhe, that (with her ſable wing,
In gloomy darkneſſe huſhing every thing)
Through all the world dumb ſilence doth diſtill,
And wearyed bones with quiet ſleepe doth fill.
Sweet night, without thee, without thee (alas!)
Our life were loathſome, even a hell to paſſe:
For outward paines and inward paſſions ſtill,
With thouſand deaths, would ſoule and body kill.
Oh Night! thou pulleſt the proud maske away,
Wherewith vaine actors in this worlds great play,
By day diſguiſe them, for no difference,
Night makes betweene the Peaſant and the Prince,
The poore, the rich, the Priſoner and the Judge.
The foule and faire, the Maſter and the drudge,
The foole and wiſe, Barbarian and the Greeke;
For Night's black Mantle covers all alike;
He that, condemn'd for ſome notorious vice,
Seekes in the Mines the Baites of Avarice;

'Or, ſwelting at the furnace, fineth bright,
'Our Soules dire ſulphur, reſteth yet at night:
'Hee that ſtill ſtooping tugges againſt the Tide
'His laden barge alongſt a Rivers ſide,
'And filling ſhoares with ſhouts, doth melt him quite,
'Upon his Pallat reſteth yet at night;
'He that in Summer, in extreameſt heat,
'Scorched all day in his owne ſcalding ſweat,
'Shaves with keene Syth, the glory and delight
'Of motly Meddowes, reſteth yet at night,
'And in the Armes of his deare Pheere forgoes
'All former troubles and all former woes;
'Onely the learned Siſters ſacred Minions,
'While ſilent night under her ſable Pinions,
'Folds all the world, with painleſſe paine they tread
'A ſacred path, that to the heav'ns doth lead;
'And higher then the heav'ns their Readers raiſe
'Upon the wings of their immortall layes.
And now (me thinks) I heare the clock doth chime,
Which doth informe me that it is high time,
Mee to uncloth and ſo to goe to bed,
For this dayes worke hath troubled my weak head.

Of unclothing.

HOw vaine a thing it is to vant in Pride,
Of brave Apparell, may be quickly tride:
For had old *Adam* never fallen from Bliſſe,
Of uſe of Cloaths wee nere had had much miſſe:
And he deviſ'd but leaves to hide the ſhame,
Which on himſelfe by his foule folly came:
And God himſelfe when hee did undertake
Some brave apparell for poore man to make,
To hide his ſhame, his liv'ry was but skin,
Of ſome poore beaſt, this *Adams* ſin did win.

Wherefore

Wherefore the man that of brave Cloths is proud,
Doth as a Begger with a voyce moſt loud,
Extoll and magnifie his Rotten Rags,
Which hide his ſores, and ſet them forth as flaggs
For all to gaze at, and to wonder why
Hee ſhould ſet out his ſtincking Bravery.
Wherefore the Godly alwayes did not care,
What Clothes upon their bodies they did beare;
So it would keepe them from the heat and cold,
They were content, and I doe read of old,
The Saints Apparell, they arrayed were,
Was made of Goats skin, and of Cammells haire.
But men are now ſo curious for their back,
They'll Rob and ſpoyle all creatures ere they'll lack:
From one they'll take his wooll to make them cloth,
From others skin and fur: nay they're not loath,
To take the Excrements of the poore worme,
Which they into brave Silke and Sattin turne,
Then doe they begge of fiſh, Pearle for the Neck,
And find in Sea-ſands pretious ſtones to deck
Their ſinfull bodies, then they take great paines
To Digg and delve in Earth for Golden gaines;
And when they have this borrowed Treaſure got,
About the ſtreets they jet, and friſk, and trot,
Provoking others thus to looke on them,
Deeming themſelves better than other men.
But greater folly than this is not knowne,
For one to boaſt of that is not his owne.
Yet thus have *I* too oft done, and was glad
When I brave Cloths upon my body had;
Therefore I'll now put off this Pedlers pack,
Which all this day hath burden'd thus my back;
Could I as quickly put off my foule ſin,
And in new Robes of Grace my Soule put in,
As I can caſt theſe filthy Rags aſide,
That from mens eyes my ſinfull ſhame doth hide,

Theu

Then ſhould I be receiv'd a welcome Gheſt,
Of Chriſt my Saviour, to his glorious feaſt,
Where Angells, Patriarkes and Prophets old,
Apoſtles, Martyrs, and the Saints doe hold,
A feaſt of Joy, thus ſhould I then be bleſt,
In Robes of Glory in eternall Reſt.

Of Sleepe.

SLeepe is the Image and Picture of Death,
In which wee ſeeme ſenceleſſe and voyd of breath;
The Bed ſeemes as the Grave in which we lay
Our bodyes mould which turnes to duſt and Clay;
And to the Saints death's truly but a ſleepe,
That doth refreſh their minds and ſafely keepe,
Their wearyed Soules, which when they were awake
I meane alive very great paines did take,
To ſerve the Lord, for which they hated were,
By wicked men, who bended all their care,
To perſecute, oppreſſe, and doe them wrong,
Therefore they doe greatly deſire and long,
To be diſſolved and to be with Chriſt,
In whom their joy and quiet doth conſiſt;
Beſides Chriſt warmed hath the earths cold bed
For his beloved, when he laid his head
To reſt three dayes therein, and hath oft cald
Death but a ſleepe, once to a Jew enthrall'd
Foure dayes in grave: then did he groan and weepe,
And ſaid, friend *Lazarus* doth ſweetly ſleepe;
And of the Ruler *Iayrus* his dead daughter,
He ſaid ſhee ſlept, which moved ſome to laughter,
And holy Martyres went as cheerefully,
To take their death, as in Roſe beds to ly,
Becauſe they knew death to be but a ſleepe,
Which doth refreſh their Soules, and bodies keepe

Safe

Safe and unhurt unto that glorious day,
When they ſhall riſe to live with Chriſt for ay;
But unto wicked men, death is a Terrour,
Which to remember, fills their Soules with horrour;
If then the thought of death their minds affright,
How will they be amaz'd to feele his might,
When he doth ſtrike them with his deadly Dart,
How loth will then the Soule from body part,
Becauſe like friends they liv'd on Earth in Joy,
Well clad, well fed, and felt not much annoy;
Now if a man to mortifie one part
Of his weake body, In ſuch deadly ſmart
Is put unto, that makes him groane and cry,
Oh then what will be the great miſery,
For him to ſuffer, when through every limb
He feeles deaths pangs fiercely aſſayling him!
Firſt from extreame parts, Fingers, Feet, and Toes,
Then Leggs and Armes, and ſo in order goes
Through every Joynt, Veine, Muſcle, Sinew, Bone,
Till at the heart it reſts, and there alone,
(Like a beſiedged Prince) his Soule lookes out,
For helpe of friends, whom ſhee did little doubt,
Would ſo forſake her, in her extreame need,
To wit, Youth, Phyſick, helpleſſe friends indeed:
Then doth ſhe greatly feare tremble and quake,
Expecting hourely, when the fiend will take
Her wretched ſelfe: And then when ſhee doth ſee
The flattring Doctor parted with his fee,
The weeping of his wife, the loſſe of all,
Jewells and brave apparell, that's not ſmall,
Griefe and vexation to his wretched mind,
That all his wealth he ſo muſt leave behind,
Which hee did gather with ſuch griefe and care,
To ſerve the Lord he had no time to ſpare:
And laſtly, now to thinke what will become,
Of Soule and body, how the noyſome worme,

Serpent

Serpents and Vermin ſhall take for their food,
That dainty body which he thought too good,
To tread on earth or to come in the aire,
This will almoſt drive him into deſpaire;
But when he thinks his Soule muſt come before
Hearts ſearching Judge, and when he ſees the ſcore,
Of his great ſins, which his own conſcience ſhowes,
And hath not where to pay, for well hee knowes,
He did not ſhow his faith by living well,
And therefore doth deſerve nothing but hell:
Which when the Soule doth thinke on, ſlaviſh feare,
In wicked men doe bring them to deſpaire,
Which cauſeth them to fret, to howle, and cry,
To thinke how bliſſe they loſt, in hell they'll lye
For evermore, in torments paſt expreſſion:
But all this while I have made a digreſſion,
From what I did intend at firſt to write;
It ſeemes I am miſled by darkſome night,
Of bad mens deaths, in which they cannot ſleepe,
For helliſh fiends their Soules awake doe keepe;
Therefore I'll pray to God, that he may keepe
My Soule and body, ſo that I may ſleepe
In reſt and peace, in bed as in my grave,
And that in Mercy hee would freely ſave,
Both Soule and body to that bleſſed day
Of reſurrection, that in heav'n alway
I may with Saints and Angells ſhine as bright,
As doth the Sun, and praiſe God day and night.

Of the weeke.

THe wiſedome of the Lord did firſt compoſe,
The week into ſeav'n dayes, as *Moſes* ſhowes,
Thereby to teach us how to ſpend our time,
In Meditation of his workes divine.

And

And in three weekes God hath his great workes ſhowne,
The firſt is of the worlds creation,
In which the power and might of God appeares;
The next is preſervation in the yeares,
And ages ſince, till this ſame very houre,
And the third weeke doth ſhow his love and power,
In the Redemption of all-fallen mankind.
But I am weake in body, dull in minde,
So that not one of theſe I can declare,
As is befitting, for the beſt that are
May come farre ſhort in ſuch a ſacred theame:
Therefore I onely doe intend and meane,
To ſhew each ſev'rall dayes denomination,
And therein touch the workes of Gods creation.
And in this place I now will briefely ſpeake,
Of mans fraile life, in *Davids* generall weeke;
For he divides the life of Mortall men,
Into ſev'n parts, till threeſcore yeares and ten;
And therein I will ſhow how pretious time
Is vainely ſpent, each age in one ſhort Rime.
The firſt tenne yeares man is a harmleſſe child,
And as a Lamb his life is meeke and milde;
But after that (Goat-like) he skips and Joyes,
In fooliſh vanities and Idle toyes,
And ſo till thirty man's an untam'd Colt,
Heady, and from all goodnes doth revolt;
And untill forty hee's a ſturdy Bull,
His limbes are ſtrong, with blood his veines are full,
But after that, his courage will not faile;
For as a Lyon then he will prevaile:
And then at fifty hee's a crafty Fox,
And Lawyer-like gets money in his Box.
And ſo till ſev'nty by Induſtrious paines,
Woolfe-like hee's greedy to increaſe his gaines;
But after that he feeles his bones to tire,
Therefore much like the Dog he loves the fire,

And

And keeps at home like to the wyly Cat,
Where he delights to ſit, to prate and chat;
Thus doth the Carnall man waſte his lifes weeke,
And ſeldome doth after true Riches ſeeke;
I meane the wealth, which beyond Age will laſt,
And ſtill endure after this life is paſt:
Therefore the Sages, That did firſt ordaine
And gave unto each day It's ſeverall name,
Did well at firſt the nimbleſt Planet place,
And laſt of all that of the ſloweſt race,
To ſhew that man in youthfull blithfull plight
In Grace and vertue ſhould take moſt delight:
For painfull age cannot ſo well hold out
As luſty youth, yet ſtill ſhould goe about,
In vertues race, and not out of it ſtart,
Till death doth ſtrike him with his deadly dart;
Therefore I'll pray, that with the glorious ſun,
I may rejoyce in vertues Race to run,
And with old Saturne therein perſevere,
So ſhould I well conclude the weeke and yeare.

Sunday or Dies Dominicus.

IN the Beginning and the Birth of time,
God made his glory and his power to ſhine,
In framing of the earth and heavens bright,
And the firſt day, God did create the light;
'Before which time, there was a confus'd heape,
'A formeleſſe *Chaos* did together keepe,
'A gulfe of gulfes, a body ill compact,
'An ugly medley, where all difference lackt:
'Where th' elements lay jumbled altogether,
'Where hot and cold were jarring each with either;
'The blunt with ſharpe, the danke againſt the dry,
'The hard with ſoft, the baſe againſt the high;

'All

All all was voyd of beuty, rule and light,
All without fashion, soule and motion quite.
Fire was no fire, the water was no water,
Ayre was no ayre, the earth no earthly matter.
This was not then the world: 'twas but the matter,
The Nurcery whence it should issue after;
Yet Gods great power did keep this darksome masse,
And on the waters did his spirit passe.
And he no sooner said, *Be light*, but loe
The formlesse lump to perfect forme 'gan grow:
And all illustred with lights radiant shine,
Doft mourning weeds, and deckt it passing fine.
All haile pure lamp, bright, sacred, and excelling
Sorrow and care, darkneſſe and dread repelling:
Thou worlds great Taper, wicked mens just terror,
Mother of Truth, true beauties onely mirror,
Gods eldest daughter, Oh! how thou art full
Of grace and goodnesse? Oh! how beautifull;
Sith thy great Parent's all-discerning eye
Doth judge thee so: and sith his Majesty
(The glorious maker) in his sacred layes,
Can doe no lesse than sound thy modest praise.
But yet, because all pleasures wax unpleasant,
If without pause we still possesse them, present;
And none can right discerne the sweets of peace,
That have not felt wars irksome bitternesse;
And Swans seeme whiter, if swart Crowes be by,
(For contraries each other best descry.)
Th'Alls Architect, alternately decreed,
That Night the Day, the Day should Night succeed:
So morne and evening the first day conclude,
And God perceiv'd that all his works were good.
Therefore the learned, that each day did name
The whole weekes (as I conceive) did aime
At the great works of God in the creation,
And so according set the Planets station.

For, firſt they ſet the Sunne bright *Phœbus* hight,
Who is the fountaine and the ſpring of light.
Alſo the Pots call him by the name
Of bright *Apollo*, whoſe illuſtrious fame
Was very great, he was the ſonne of *Iove*,
He and *Diana* (his deare ſiſter) ſtrove
Within the Matrix of *Latona* faire,
And theſe two dayes and nights directors are:
Apollo for his skill in Poetry,
Phyſicke and Muſique and Divinity
Was honour'd as a god by heathen men,
Such was the ignorance of thoſe times then.
But why that others call *Sol* burning hot
Flaming bright *Tytan*, my weake judgement's not
Able to ſhew; but ſure his mighty power
His names doe ſhew, ev'n every day and houre.
He governes Princes, and great men of ſtate,
And is the Plannet that's moſt fortunate.
He is the dayes bright eye and heart of heav'n,
For God plac'd him in midſt of Planet ſev'n,
And in three hundred threeſcore daies and five,
Doth to the period of his race arrive:
By him we meaſure out to us and ours,
Yeeres, ages, ſeaſons, moneths, dayes, minutes, houres,
And therefore well plac'd in the front of time,
But I have him eclips'd in this rude rime.
Therefore I'll now conclude, leſt *Phaëton* like
For taking ſuch a taske great *Iove* may ſtrike
Me in his wrath: therefore I'll haſt away,
And ſpeake a little of the Lords bleſt Day.
Me thinkes, none ſhould make it a ſcruple, why
We diſagree from Jewes ſolemnity
In keeping of the ſacred Sabbath Day;
They're in the old, and we in a new way:
They have the old Law, and we have the new,
For ſtate of Chriſtians differs from the Jew.

ld things are paſt, and new are come in place,
hen why ſhould we follow the Jewiſh race?
ſides, our Saviour is the Lord of dayes,
nd therefore for his meritorious praiſe
s verv fit he ſhould a day ordaine
s worſhip and his ſtatutes to maintaine:
r in this world each Prince his ſubjects drawes
ſter his l ore, for ſtill *New Lords new Lawes.*
now new Sacraments, new Heav'n, new Earth,
ew Teſtament, and Sabbath Day ſets forth,
ow we do differ from the Levites law,
t of the morall we ſtill ſtand in aw.
e know that ſhadowes now are paſt away,
cauſe from death their ſubſtance roſe this day:
r now the ceremonies of the Jewes
e ceaſe, yet on this day we alwayes uſe
reſt from labour, and vaine idle ſport,
nd to the Lords Houſe we ſhould oft reſort,
here both to heare Gods Word divinely taught
learned men, and alſo as we ought:
here we ſhould pray, and ſing with hearty cheare,
nd not as ſome doe, ſleepe when they ſhould heare.
hen after Sermon we ſhould call to minde,
hat good inſtruction we therein did finde,
o what parts, what doctrines, and what uſes
s made thereof, to checke the groſſe abuſes
mans fraile nature, and the conſolation
ake man doth need to ſtabliſh his ſalvation.
I could thus the Lords D y ſanctifie,
lighting thus to heare, ſing, pray purely,
nd on the Lord ſet my whole minde and heart,
hat all this day he might not from me part;
I could as the Sunne begin to ſhine,
m youth to old age in all works divine;
I could ſo diſtinguiſh and divide
nd errors wayes from truths bright paths well try'd,

And well approv'd of God, and all good men,
For graces ſplendor I might ſhun the den
Of utter darkneſſe: then I ſhould be bleſt,
And keepe a Sabbath in eternall reſt.

Munday, or *dies Lunæ*.

THe next day after God had made the light,
He ſpread heav'ns curtaines glorious in our ſight,
'*That Huge* broad length, that long broad height profound
'Th'infinite finite, that great moundleſſe Mound,
'I meane that *Chaos*, that ſelfe-jarring Maſſe,
'Which in a moment made of nothing was,
'Was the rich matter and the matrix, whence
'The heav'ns ſhould iſſue, and the elements.
'Now, th' elements, two twins (two ſons, two daughters)
'To wit, the fire, the ayre, the earth and waters,
'Are not *compounded*; but of them is all
'Compounded firſt, that in our ſenſe can fall:
There's no materiall ſubſtance but doth beare
Within it ſelfe fire, water, earth and ayre.
And God to each his place hath well aſſign'd
According to its nature, breed and kind.
'Earth as the lees, and heavieſt droſſe of all
'(After his kind) did to the bottome fall:
'Contrarywiſe, the light and nimble fire
'Did through the crannies of th'old heap aſpire
'Unto the top; and by his nature, light
'No leſſe than hot, mounted in ſparks upright;
'But leſt the fire (which all the reſt imbraces)
'Being too neer, ſhould burne the earth to aſhes;
'As choſen Umpires, the great All-creator,
'Betweene theſe foes placed the ayre and water:
'For one ſuffic'd not their ſterne ſtrife to end,
'Water, as couſin did the earth befriend.

'Ayre,

'Ayre, for his kinſman fire, as firmly deales:
'But both uniting their divided zeales,
'Tooke up the matter, and appeas'd the brall,
'Which doubtleſſe elſe had diſcreated all.
The ayre, as moderne, and the elder Sages,
Have fitly parted it into three ſtages.
The upper's ſeated next the fiery vault,
And by the learned very hot is thought:
That which we touch with times doth variate,
Now hot, now cold, and ſometimes temperate.
But middle Region's far from fire ſet,
And therefore very cold, and little heat.
In ayrie clouds God bottles up the raine,
Which gratifies the Ploughmans toyle and paine:
The ayre ingenders milke white ſnow and haile,
Miſt, dew and yce, in ſeaſon will not faile,
In divers vapours their effects are ſtrange,
But in the ayre they keepe a conſtant range.
For in the Summer of a ſev'rall kinde
They doe produce Frogs, Toads, and the ſwift wind,
Whoſe whisking beeſome doth bruſh cleane and ſweepe
The cloudy curtaines of heav'ns ſtages ſteepe,
And ſometimes they doe make the earth to rocke,
To ſhake and tremble like a weather-cocke.
And when I doe conſider lightnings flaſh,
Its rare effects my ſenſe in pieces daſh.
A man was once going out of his dore,
He ſaw a fire paſſing him before,
Which he did follow, to ſee where 'twould goe;
But he will ne'r truſt *Ignis fatuus* ſo,
For he had like ſo far to loſe his way,
That he could hardly finde it the next day.
When I doe ſometimes looke into the skies,
Me thinkes I ſee a hundred prodigies,
Compos'd of exhalations in the ayre,
But the true cauſe thereof none can declare,

Though by nice will, and deepe conceited ſtraines,
They give a gheſſe, but 'tis not worth their paines;
For the great God of heav'n ſometimes delights
From top to toe, to alter natures rites,
That his ſtrange workes to nature contrary
May be fore-runners of ſome miſery:
Such are the blazing Comets, fiery ſtar,
That threaten earth with famine, plague and war,
Three Suns, three Moones at once, green blew gilt bow,
Gods judgements and his mercies forth to ſhow.
But I almoſt forget the firmament,
Although it was the chiefe of my intent,
Their number and their nature here to ſhow,
And how their whirling Orbs about doe goe.
Yet of their number many a writer varies,
Yet moſt agree, that there a ten round ſtories.
In ſeverall Orbs they place the Planets ſev'n
After the fixed Stars and Chriſt'lin heav'n.
Laſtly, the higheſt Orbe of all the rout
Is the firſt mover, which whirles all about.
But there is none that can relate the ſolace,
Or boundleſſe vaſtneſſe of th'Imperiall Palace,
'Where life ſtill lives, where God his Siſes holds,
'Inviron'd round with Seraphins and Soules,
'Bought with Chriſts pretious blood, whoſe glorious flight
'Yet mounted earth above the heav'ns bright.
Neither doe I know rightly how to write
What waters are above the heav'ns bright:
For I (too bold) will not aske how, or why
God placed water ſo exceeding high.
I muſt believe it for Gods Word doth ſhow,
Above the heavens God made waters flow.
'I'll rather give a thouſand times the ly
'To my owne reaſon than but once defy
'The ſacred voyce of th'everlaſting Spirit,
'Which doth ſo often and ſo loud aver it;

Beſides,

Beſides, when ſinfull men did God provoke,
In *Noahs* dayes theſe windowes he ſet ope.
And by theſe Seas drown'd cattell men and beaſt.
In this example I'll ſit downe and reſt.
So morne and even the ſecond day conclude,
And God perceiv'd that all his works were good.
Now, why the Sages when they nam'd this day,
Call'd it *Lucina's* day I cannot ſae,
Except it be becauſe her wax and waine,
Doe cauſe the waters ebbe and flow againe.
Faire *Phœbe* ſhe of all the Planets bright
Is moſt infirme, becauſe ſhe borrowes light,
By Poets ſhe is call'd *Diana* chaſt,
Yet ſhe her love on faire *Endymion* caſt,
Conſtant in love ſhe her ſwift courſe doth rnn
Throughout the Zode twelve times for once the ſun.
Diana was goddeſſe of chaſtity,
And therefore I doe ſee ſmall reaſon why
The vulgar ſhould affirme a man on's backe,
Within the Moone ſhould beare a Pedlers packe.
Beſides, I thinke no woman could be chaſt,
If that a man within her were well plac'd.
Luna doth governe Seamen, Fiſhers, Hunters,
Chaſt maidens and wiſe Matrons, whoſe encounters
Or unchaſte meetings with uncivill men
Are never us'd: but my unlearned pen
Hath ſo outrun my judgement and my wit,
The uſes of this day I quite forget.
Beſides, amazement and aſtoniſhment
At Gods great workes, I am by this day bent,
Advis'd to learne my waters to divide
Of charity free from vaine glorious pride,
And to diſtinguiſh my repentant teares
From thoſe for loſſe of worldly things in feares.
And as the Moone I borrow all my light
From God, whoſe glory in me ſhineth bright.

And as the Moone, ſo I in vertues race,
Should ſtill goe forward, though darke be my pace.
And though by frailty I may ſometimes faile,
Yet godly conſtancy ſhould e'r prevaile.

Tueſday, or *dies Martis.*

'THis day th'Almighties bounteous Majeſty,
'(willing t'enfeoffe man this worlds Empiry)
'Commanded *Neptune* ſtraight to marſhall forth
'His floods apart, and to unfold the earth,
'And preſently the Sea to't ſelfe betooke,
'Mount after mount, field after field forſooke;
'And ſuddenly in ſmaller caske did tun
'Her waters, that from every ſide did tun:
'And hath impriſon'd them in bounds of braſſe,
'Which (to this day) the Ocean dares not paſſe
'Without his licenſe, for, th'Eternall, knowing
'The Seas commotive and inconſtant flowing
'Thus curbed her; and 'gainſt her envious rage
'For ever fenc'd our flowry-mantled ſtage:
'So that we often ſee thoſe rowling hils,
'With roaring noiſe threatning the neighbour fields,
Through their owne ſpite to ſplit upon the ſhore,
Foming for fury that they dare no more.
Alſo God powr'd the water on the ground
In ſundry figures; ſome in faſhion round,
Some ſquare, ſome croſſe, ſome long, ſome Lozenge-wiſe,
Some triangles, ſome large, ſome leſſer ſize;
Amid the floods (by this faire difference)
To give the world more wealth and excellence.
And though each of theſe armes (how large ſoever)
To the great Ocean ſeemes a little river:
Each makes a hundred ſundry Seas beſides
(Not ſundry in waters, but in names and tides.)

'To

To moiſten kindly, by their ſecret vaines,
The thirſty thickneſſe of the neighbours plaines:
To Bul-warke Nations, and to ſerve for fences,
Againſt th'invaſion of Ambitious Princes:
To bound large kingdomes with eternall limits,
To further traffique through all earthly Climats,
T'abridge long Jorneyes, and with aide of wind,
Within a moneth to viſit either Inde;
Moſt wiſely did th'Eternall All-creator,
Diſpoſe theſe Elements of earth and water,
For ſith th'one could not without drinke ſubſiſt,
Nor th'other without ſtay, bottome and liſt,
God intermixt them ſo, that th'earth her breaſt
Op'ning to th'ocean, th'ocean winding preſt,
About the earth a thwart, and under it:
For the world's Center, both together lit,
For if their mixt Globe held not certainely,
Juſt, the juſt midſt of the worlds Axletree,
All Climates then ſhould not be ſerv'd aright,
With equall counterpoize of day and night:
The *Horizons* il-level'd cirkle wide,
Would ſag too much on th'one or th'other ſide:
Th'*Antipodes*, or wee, at once ſhould take
View of more *ſignes* then halfe the Zodiake:
The Moones Eccliples would not then be certaine,
And ſettled ſeaſons would be then uncertaine.
This alſo ſerveth for probation ſound,
That th'earth and waters mingled Maſſe is round,
Round as a Ball; ſeeing on every ſide,
The day and night ſucceſſively to ſlide.
Seas liquid Glaſſe round boweth every where,
With Siſter earth, to make a perfect Spheare.
And yet this Globe (which we ſo much admire)
Seemes but a point compar'd to th'upper Spire,
With the leaſt Star which we perceive to ſhine,
Above diſperſt in th'Arches Chriſtalline,

'(If, at the leaſt, ſtarre-Clarkes be credit worth)
'Is eighteene times bigger then all the earth:
'whence, if wee but ſubſtract what is poſſeſt,
'(From North to South, and from the eaſt to weſt)
'what doth remaine? Ah! nothing (in reſpect)
'Loe here, O men! wherefore doe you neglect,
'Heav'ns glorious kingdome: Loe the largeſt ſcope
'Glory can give to your Ambitious hope.
'Loe her's the Guerdon of Mans glorious peines:
'A needles point, a Mote, a Mint he gains,
'A Nit, anothing (did he all poſſeſſe;)
'Or if than nothing any thing be leſſe.
'And certainely it is Gods onely power,
'That doth uphold and keepe earth's branchy Bower,
'For though it hang in th'aire, ſwim in the water,
'Though every way it be a round Theater,
'Though all turne round about it, though for ay,
'Its ſelfes foundations with ſwift, Motions play,
'It reſts unmovable: that the holy race,
'Of *Adam* there may find fit dwelling place.
'The earth receives man, when he is firſt borne:
'Th'earth nurſes him; and when he is forlorne,
'Of th'other Elements, and nature loaths him,
'Th' earth in her boſome with kind buriall cloaths him.
'Oft hath the aire with tempeſts ſet upon us,
'Oft hath the water, with her floods undone us,
'Oft hath the fire (th'upper as well as ours)
'With woefull flames conſum'd our Townes and Towers:
'Onely the earth, of all the Elements,
'Unto man-kind is kind without offence:
'Onely the earth did never jot diſplace,
'From the firſt ſeat aſſign'd it by Gods grace:
'When God, whoſe word more in a moment can,
'Then in an age the proudeſt ſtrength of Man,
'Had ſevered the floods, levell'd the fields,
'Embaſt the Aalleys, and emboſt the Hills;

'Chang

'Change, change (quoth he) O faire and firmeſt Globe,
'Thy mourning weed to a greene gallant Robe;
'Cheere thy ſad browes, and ſtately garniſh them,
'With a rich fragrant, flowry diadem;
'Lay forth thy locks, and paint thee (Lady like)
'With freſheſt colours on thy ſallow Cheek;
'That aire, and water, and the Angels court,
'May all ſeeme jealous of thy praiſe and port.
'No ſooner ſpoken, but the lofty *Pyne*,
'Diſtilling-pitch, the *Larch* yeeld Turpentine,
'Th'ever-green *Box*, the Gummy *Cedar* ſprout,
'And th'Airy Mountaines mantle all about:
'The Maſtfull *Oke*, the uſefull *Aſh*, the *Holm*
'Coat changing *Cork*, white *Maple*, ſhady *Elm*,
'Through hill and dale ranged their plumed rancks,
'The winding Rivers bordered all their Bancks,
'With ſlice-ſea *Aldars*, and greene *Oſiers* ſmall,
'With trembling *Poplars*, and with *Willowes* pale;
'And many Trees beſide, fit to be made
'Fewell, or Timber, or to ſerve for ſhade,
'The dainty *Apricock* (of Plums the Prince)
'The velvet *Peach*, gilt *Orenge*, downy *Quince*,
'Already beare grav'n in their tender *Barkes*,
'Gods powerfull Providence in open markes;
'The ſweet-ſent *Apple*, and aſtringent Pear,
'The *Cherry*, *Filbert*, *Walnut*, *Medlar*,
'The Milky *Fig*, the *Damſon* black and white,
'The *Date*, and *Olive*, aiding *Appetite*
'Spread every-where a moſt enlightfull ſpring,
'And every-where a very *Eden* bring!
'Here, the fine *Pepper*, as in cluſters hung:
'There *Sinemon* and other *Spices* ſprong;
'Here, dangled *Nutmags*, that for thrifty paines,
'Yearely repay the *Bandons* wondrous gaines;
'There growes (th' *Heſperian* Plant) the pretious Read,
'Whence *Sugar* Sirraps in abundance bleed;

'There

'There weeps the *Balme*, and famous Trees, from whence,
'Th' *Arabians* fetch perfuming *Frankincense*:
'There, th'amorous *Vine* calls in a thousand sorts,
'(With winding Armes) her spouse that her supports:
'Here for our food, Millions of flow'ry graines,
With long mustachoes, wave upon the plaines;
'Here thousand fleeces, fit for Princes Robes,
'In *Se'rean* forrests hang in silken Globes:
'Here shrubs of Malta (for my meaner use)
'The fine white Balls of *Bombace* doe produce;
'Here th'azure-flowred *Flax* is finely spun
'For finest Linen, by the *Belgian* Nun:
'Here fatall Hemp, which *Denmark* doth afford,
'Doth furnish us with Canvasse, and with Cord,
'Cables and Sayles; that, winds assisting either,
'Wee may acquaint the East and West together,
'And dry-foot dance on *Neptunes* watry front,
'And in adventure lead whole Townes upon't.
'Never mine eyes in pleasant springs behold,
'Th'azure *Flax*, the gilden *Marigold*,
'The *Violets* purple, the sweet *Roses* flammell,
'The *Lillye's* snow, and *Pansye's* various Ammell,
'But that (in them) the Painter I admire,
'Who in more colors doth the fields attire,
'Then fresh *Aurora's* rosey Cheekes display,
'When in the East she ushers a faire day.
'God not content to have made these plants ours,
'Pretious perfumes, fruits, plenty, pleasant flowers
'Infused Physick in their leaves and Mores,
'To cure our sickness, and to salve our sores.
'Blew *succ'ry*, hanged on the naked Neck,
'Dispells the dimness that our sight doth check.
'About an Infants neck hang Peony,
'It cures Alcydes cruell malady.
'If fuming bowls of *Bacchus*, in excesse,
'Trouble thy brayns with stormes of giddiness;

'Put

ut but a Garland of greene *Saffron* on,
nd that mad humour will be quickly gon;
h'inchanting charmes of *Syrens* blandiſhments
ontagious Aire-ingendring Peſtilence,
nfect not thoſe that in their mouthes have ta'en
ngelica that happy counter-baen,
ent downe from heav'n by ſome Celeſtiall ſcour,
s well the name and nature doth avow't;
o Pimpernell held in the patients hand,
he bloody Flix doth preſently withſtand:
nd to conclude, whether I walke the fields,
uſh through the woods, or clamber up the hills,
finde God every-where: thence all depend,
e giveth frankly, what we thankly ſpend.
ut th'earth not onely on her back doth beare,
bundant Treaſures gliſtring every where,
ut inwardly ſhee's no leſſe fraught with riches,
Nay rather more (which more our Soules bewitches)
Within the deepe folds of her fruitfull lap,
uch boundleſſe mines of treaſure ſhe doth wrap,
hat th'hungry hands of humane Avarice
annot exhauſt with labour or device;
or, they be more then there be ſtarres in heav'n,
r ſtormy billowes in the Ocean driv'n,
r eares of corne in *Autumn* on the fields,
r Savage Beaſts upon a thouſand Hills,
r Fiſhes diving in the ſilver floods,
r ſcattered Leaves in winter in the woods.
late, *Iet* and *Marble* ſhall eſcape my Pen,
overpaſſe the Salt-mount *Oromene*:
blanch the *Brine-quar* hill in *Aragon*,
Whence (there) they powder their proviſion.
'le onely now emboſſe my Booke with *Braſſe*,
Dy't with *Vermilion*, deck't with *Coperaſſe*,
With *Gold* and *Silver*, *Lead* and *Mercury*,
Tin, *Iron*, *Orpine*, *Stibium*, Lithargie;

'And on my Gold worke I will onely place
'The *Chrystall* pure, which oth reflect each face;
'The pretious *Ruby*, of a sanguin hew,
'The seal-fit *Onix*, and the *Saphire* blew,
'The *Calsidonie*, full of circles round,
'The tender *Topaz*, and rich *Diamond*,
'The various *Opal*, and greene Emerald,
'The *Agath* by a thousand titles call'd,
'The skie-like *Turquez*, purple *Amethists*,
'And fiery *Carbuncle*, which flames resists.
'But, shall I baulk th'admired *Adamant?*
'Whose dead-live power, my reasons power doth dant,
'Renowned *Loade-stone*, which on Iron acts,
'And by the touch the same aloft attracts;
'Attracts it strangely with unclasping crooks,
'With unknowne Cords, and unconceived hookes,
'With unseene hands, with undiscerned Armes,
'With hidden force, with sacred secret charmes,
'Wherewith he woes his *Iron Mistresse*
'And never leaves her till he get a kisse;
'Nay till he fold her in his faithfull bosome,
'Never to part (except wee, love-lesse loos'em)
'With so firme zeale and fast affection,
'The stone doth love the steel, the steele the stone;
'And though sometime, some make-bate come betwixt,
'Still burnes their first flame; tis so surely fixt:
'And while they cannot meet to breake their minds,
'With mutuall skips, they shew their love by signes,
'(*As bashfull suiters seeing strangers by*
'*Parley in silence with their hand or ey.*)
'Nor is th'earth onely worthy praise eternall,
'For the rare Riches on her back externall,
'Or in her bosome: but her owne selfes worth,
'Solicits me to sound her praises forth.
'All-hail faire earth, bearer of Townes and Towers,
'Of men, Gold, Graine, Physick, and fruits and flowers.

'Faire,

aire, firme, and fruitfull, various, patient, ſweet,
mptuouſly cloathed in mantle meet,
Of mingled-colours; lac't about with floods;
And all imbrod'red with freſh blooming buds,
With rareſt Jemmes richly about emboſt,
Excelling cunning, and exceeding coſt:
All-haile great heart, round baſe, and ſtedfaſt Root,
Of all the world, the worlds ſtrong fixed foot,
Heav'ns chaſteſt ſpouſe, ſupporter of this All,
This glorious buildings goodly Pedeſtall.
All-haile deere mother, Siſter, hoſteſſe, Nurſe,
Of the worlds Soveraigne: Of thy liberall purſe,
W'are all maintained, matchleſſe Empereſſe;
To doe thee ſervice with all readineſſe.
The Sphears, before thee bear ten thouſand Torches:
The fire, to warme thee, folds his heatfull arches,
In pureſt flames about the floating cloud:
Th' aire to refreſh thee, willingly is bow'd
About the waves, and well content to ſuffer,
Milde *Zephyrs* blaſts, and *Boreas* bellowing rougher,
Water, to quench thy thirſt, about the mountaines,
Wraps her moiſt armes, Seas, Rivers, lakes and fountaines.
So Morne and Evening the third day conclude;
And God perceiv'd that all his workes were good.
But by this writing I declare my Birth,
How like a Mole I doe delight in earth.
Therefore I'll leave this Traſh and haſte away,
And ſhew how furious *Mars* doth rule this day,
Yet it is ſtrange: for he is God of war,
Diſcord, diſſention, and delights to jar.
Hee governs Knights, Captaines, and bloody Souldiers,
Alchymiſts, Surgeons, he rules all diſorders,
In Butchers, Serjeants, Hangmen, the ſtout theefe,
Who many times heapes the poore true man griefe.
And all this day I writ no harme to be
In fields, in woods, in hills that I could ſee,

But

But 'tis to ſhow how vainely men doe uſe,
Gods creatures good, and how they doe abuſe.
Iron and ſteele they make to kill and ſlay,
Hearbs, metalls, earth caſt many men away.
When dull Phyſicians void of learned Notions
For greedy gaine make poyſoned ſalves and potions;
And for Golds luſter many doe not feare,
To looſe their limbs, and laſt the halter were.
'To pick a lock, to take their neighbours purſe,
'To breake a houſe, or to doe ſomething worſe,
'To cut his Parents Throat, to kill his Prince,
'To ſpoyle his Country, murder innocents;
'Even ſo prophaning of a gift divine,
The drunkard drownes his Reaſon in the wine;
'So ſale-tongu'd Lawyers, wreſting Eloquence,
'Excuſe rich wrong, and caſt poore innocence,
'So *Antichriſts*, their poyſon to infuſe,
'Miſ-cite the Scriptures, and Gods name abuſe:
'For as a Caſk, for want of uſe growne fuſty,
'Makes with his ſtink the beſt *Greeke* Malmeſey muſty,
'So Gods beſt Gifts, uſurpt by wicked ones,
'To poyſon turne through their contagions.
'Tis not theſe creatures, but 'tis mans amiſſe,
'Hath made Sin mount unto the hight it is;
'But, as the ſweet baite of abundant riches,
'Bodyes and Soules of greedy men bewitches:
'Gold gilds the vertuous, and it lends them wings,
'To raiſe their thoughts unto the rareſt things.
'The wiſe not onely Iron well apply,
'For houſhold turnes, and tools of husbandry;
'But to defend their Country (when it calls)
'From forraigne dangers, and inteſtine bralls.
'Brave-minded *Mars*, (yet maſter of miſorder,
'Delighting nought but Battells, blood, and murder)
'His furious courſers laſheth night and day,
'That he may ſwiftly paſſe his courſe away,

'But

But in the road of his eternall race,
So many rubs hinder his hasty pace,
That thrice the while the lively *Lyquor-God*
With dabling heeles, hath swelling clusters trod,
And thrice hath *Ceres* shav'n her amber Tresse,
Ere his steele wheeles have done their businesse.
Oh Lord, I pray, grant I may make such use,
Of all thy creatures without base abuse,
That I with temperance may take and eat
Wheat, hearbs, and fruit which are delicious meat,
And that the love of wine may neere intox,
My head and minde to make mee catch the Fox:
And though (like *Mars*) many doe me oppose,
For men and devills may become my foes,
Grant me such courage I may never feare
Any but thee and still move in thy Spheare,
That having liv'd on earth Godly and well,
I may with thee in heaven for ever dwell.

Wednesday or Dies Mercurii.

GOd having now the Worlds wide curtaine spread
About the Circuit of the fruitfull Bed;
Where (to fill all with her unnumbred kin)
Kind natures selfe each Moment lyeth in:
To make the same for ever admirable,
More stately-pleasant, and more profitable:
He th'Azure Tester trimm'd with Golden workes,
And richly spangled with bright glistring Sparks.
He that to number all the Stars would seek,
Had need invent some new Arithmetique;
And who, to cast that reckning takes in hand,
Had need for counters take the Oceans sand:
Yet have our wise and learned Elders found
Foure-dozen Figures in the heau'nly Round,

'For aid of memory; and to our eyes,
'In certaine *Houses* to divide the skies,
'Of those are twelve in that rich *Girdle* grift
'Which God gave Nature for her New-yeares-Gift,
'(When making all, his voyce Almighty most,
'Gave so faire Lawes unto heav'ns shining hoast)
'To weare it biaz, buckled over-thwart her
'Not round about her swelling waste, to girt her.
'This glorious *Bakrish* of a Golden tindge,
'Imboss with *Rubyes*, edged with Silver fringe,
'Buckled with Gold; with a Bend glittring bright,
'Heav'ns biaz-wise environs day and night,
'For from the period, Where the *Ram* doth bring
'The day and night to equall ballancing,
'Ninety degrees towards the North it wends,
'Thence just as much toward Mid-heav'n it bends,
'As many thence toward the South, and thence
'Toward th'yeares Portall, the like difference.
'*Nephelian* Crook horne with brasse Cornets crown'd,
'Thou butt'st bravely 'gainst the *Newyears* bound;
'And richly clad in thy fa re Golden fleece,
'Do'st hold the *first house* of *heavens* spacious Meese.
'Thou spy'st anon the *Bull* behinde thy back;
'Who least that fodder by the way he lack,
'Seeing the world so naked, to renew't,
'Coats th'infant earth in a greene gallant suit;
'And without Plough or Yoak, doth freely fling
'Through fragrant pastures of the flowry spring
'*The Twins*, whose heads, Armes, shoulders, knees and feet,
'God fill'd with Starres to shine in season sweet,
'Contend in course, who first the *Bull* should catch,
'That neither will nor may attend their match.
'Then Summers-guide, the *Crab* comes, rowing fast,
'With his eight Oares through the heav'ns azure vast;
'To bring us yearely, in his starry shell,
'Many long dayes the shaggy earth to swell,

'Alm

Almoſt with like pace leaps the *Lyon* out,
All clad with flames, briſtled with beames about;
Who with contagion of his burning breath,
Both Graſſe and grain to cinders withereth.
The *Virgin* next, ſweeping heav'ns azure Globe,
With ſtately traine of her bright Golden robe,
Mild-proudly marching in her left hand brings
A ſheafe of Corne, and in her right hand wings.
After the *Maiden*, ſhines the *Ballance* bright,
Equall divider of the day and night:
In whoſe gold beam, with three Gold rings, there faſtens
With ſix Gold ſtrings, a paire of Golden baſens.
The ſpitefull *Scorpion* next the *Skale* addreſt,
With two bright Lamps covers his loathſome breaſt;
And fain, from both ends, with his double ſting,
Would ſpet his venome over every thing;
But that the brave *Halfe-horſe Phylirean ſcout*,
Galloping ſwift the heav'nly Belt about,
Ay fiercely threats, with his flame-fethered arrow,
To ſhoot the ſparkling ſtarry viper thorough.
And th' hoary *Centaure*, during all his race,
Is ſo attentive to this onely chaſe,
That dreadleſſe of his dart, heav'ns ſhining *Kid*
Comes jumping light, juſt at his heels unſpid.
Mean while the *Skinker*, from his ſtarry ſpout,
After the *Goate*, a ſilver ſtreame pours-out;
Diſtilling ſtill out of his radiant fire
Rivers of water (who but will admire?
In whoſe cleere channell mought at pleaſure ſwim,
Thoſe two bright *Fiſhes* that doe follow him;
But that the Torrent ſlides ſo ſwift away,
That it out-runs them ever, even as they
Out-run the *Ram*, who ever them purſues,
And by returning yearely, all renewes.
Beſides theſe twelve, towards the *Artick* ſide,
A flaming *Dragon*, doth two *Beares* divide;

'After the *Wainman* comes, the *Crowne*, the *Speare*,
'The *kneeling Youth*, the *Harpe*, the *Hamperer*
'Of th' hatefull *Snake* (whether we call the ſame
'By *Eſculapius*, or *Alcides* name)
'Swift *Pegaſus*, the *Dolphin*, loving man;
'*Ioves* ſtately *Eagle*, and the ſilver *Swan*:
'*Andromeda*, with *Caſſiopea* neere-her,
'Her Father *Cepheus*, and her *Perſeus* deerer,
'The ſhining *Triangles Meduſas Treſſe*,
'And the bright Coach-man of *Tindarides*.
'Toward th'other Pole, *Orion*, *Eridanus*,
'The *Whale*, the *whelpe*, and hot breath'd *Sirius*,
'The *Hare*, the *Hulke*, the *Hydra* and the *Boule*,
'The *Centaure*, *Woolfe*, the *Cenſer*, and the foule,
'(The twice foule *Raven*) the *Southern Fiſh* and *Crowne*,
'Through heav'ns bright Arches brandiſh up and downe.
'Thus on *this day* working th' *eight* azure tent
'With Artleſſe Art, Divinely excellent;
'Th' Almighties fingers fixed many a million,
'Of Golden Scutchions in that rich Pavilion:
'But, in the reſt (under that glorious heav'n)
'But one a peece, unto the ſeverall ſev'n,
'Leaſt, of theſe lamps the number-paſſing number
'Should mortall eyes with ſuch confuſion cumber,
'That we ſhould never, in the cleereſt night,
'Stars divers courſe ſee or diſcerne aright:
'And therefore alſo, all the fixed Tapers,
'He made to twinkle with ſuch trembling Capers;
'But, the *ſeven lights* that wander under them
'Through various paſſage, never ſhake a beam.
'Or, He (perhaps) made them not different;
'But th'hoaſt of Sparks ſpred in the Firmament,
'Far from our ſenſe, through diſtance infinite,
'Seemes but to twinkle, to our twinkling ſight,
'Whereas the reſt, neerer a thouſand fold,
To th' earth and Sea, wee doe more brim behold.

For, the heav'ns are not mixtly enterlaced;
But th'undermoſt by th'upper be embraced.
And more or leſſe the Rundells wider are,
As from the Center they be neere or far,
As in an Egg, the ſhell includes the skin,
The skin the white, the white the Yolke within.
Now like as in a Clock that is well tended,
Juſt counterpoize, Juſtly thereon ſuſpended,
Makes the great wheele goe round, and that anon
Turnes with his turning many a meaner one,
The trembling watch & th'Iron Maule that chimes,
The entire day in twice twelve equall times:
So the grand heav'n, in foure and twenty houres,
Surveying all this various houſe of ours,
With his quick motion all the Spheares doth move,
Whoſe radiant glances gild the world above,
And drives them every day (which ſwiftneſſe ſtrange is)
From *Gange*, to *Tagus*, and from *Tig* to *Ganges*.
But th'under-Orbes, as grudging to be ſtill,
So ſtreightly ſubject to anothers will,
Still without change, ſtill at anothers pleaſure,
After one Pipe to dance one onely meaſure;
They from-ward turne, and traverſing aſide,
Each by himſelfe an oblique courſe doth ſtride:
So that they all (although it ſeeme not ſo)
Forward and backward in one inſtant goe,
Both up and downe, and with contrary paces,
At once they poſt to two contrary places.
But now the neerer any of theſe eight,
Approach th'*Emperiall Pallace* walls in height,
The more their circuit, and more dayes they ſpend,
Ere they returne, unto their Jorneyes end.
It's therefore thought, that ſumptuous Canopye,
The which th'unnigard hand of Majeſty,
Powdred ſo thick with ſhields ſo ſhining cleere,
Spends in his voyage nigh ſeven thouſand yeare.

'Then follow *Saturne*, *Iupiter*, and *Mars*,
'Divine *Apollo*, *Venus's* bright Cars.
'So swiftly followes, whose doves goe not far
'From splendant *Phebus* glory beaming Car:
'Then witty *Mercury* and *Luna* last
'In her Carreer, doth make a monethly hast.
'Now, should I write how the *Latonian* twins
'The yeare, the moneth, the weeke and day begins.
'First how the sun about the world rides ay,
'How all doe live by vertue of his Ray:
'How, even as man (the little world of Cares)
'Within the middle of his body, beares
'His heart (the spring of life) which with proportion
'Supplyeth spirits to all, and every Portion.
'Even so the Sun his Golden Chariot Marches
'Amid the six lamps of the six low Arches,
'Which seele the world, that equally it might
'Richly impart them beauty, force and light;
'Six heav'nly Princes mounted evermore
'Wait on Sols Coach, three behind, three before,
'Besides the hoasts of th'upper twinckling bright,
'To whom for pay, he giveth onely light:
And how he cheareth every living thing
With light and heat, but my muse dares not sing
His honour'd prayses, for I'm like the moone,
In borrowing light from a diviner Sun.
Therefore I'll vaile my front under his shine,
Least I eclips him by this work of mine.
So morn and Evening the fourth day conclude.
And God perceiv'd that all his workes were good.
Why this is call'd the day of *Mercury*,
(Who is of Eloquence and Memory,
The God by Poets call'd, and rules the Muses,
Marchants and each one that the Pen oft uses,
Ambassadors, the Princes humor pleaser,
To end his course, takes neere a twelve moneths leasure.

For all the while his nimble winged heeles
Dare little bouge from *Phœbus* golden wheeles.
Hee's fained to have wings on Armes and feet,
To shew his speed (for message he is meet)
I cannot tell except it be to show
How swift the motion of the Planets goe,
How by the force of the first moving heav'n
With speedy hast their flaming Cars are driv'n:
Now as that grand heav'n by his powerfull force,
Doth move the under nine in their swift course:
So of my selfe, I know I cannot move
To any good. It is the Lord above,
That drives mee forward in the way of Grace,
That in bright Glory I may have a place,
There to remaine, ev'n as a glorious starre,
Which happy Blisse doth passe mans reason far.

Thursday or Dies Iovis.

IN *vaine* had God stor'd heav'n with glistring studs,
The Plain with grain, the mountaine tops with woods,
'Sever'd the aire from fire, the earth from water.
'Had hee not soone peopled this large Theater
'With living Creatures: therefore he began
'(*This Day*) to quicken in the *Ocean*
'In standing *Pools*, and in the straggling *Rivers*,
'(whose folding Channell fertill Champion severs)
'So many *Fishes* of so many features,
'That in the waters one may see all creatures,
'And all that in this, All is to be found;
'As if the world within the deeps were drown'd,
'Seas have (as well as Skies) Sun, Moone, and stars:
'(As well as aire) Swallowes, and Rooks, and stares:
'As well as earth, Vines, Roses, Nettles, Millions,
'Pinks, Gilly-flowers, Mushromes, & many millions

'Of other Plants (more rare and ſtrange then theſe)
'As very Fiſhes living in the Seas :
'And alſo Rams, Calfes, Horſes, Hares, and Hogs,
'Wolves, Lions, Urchins, Elephants, and Dogs,
'Yea men and maides : and (which I more admire)
'The Mitred Biſhop, and the cowled Fryer :
'whereof example (but a few yeares ſince)
'Were ſhowne the *Norwayes*, and *Polonian* Prince,
'As a rare Painter drawes (for pleaſure) here
'A ſweet *Adonis*, a ſoule *Satyre* there :
'Here a huge *Cyclop*, there a *Pigme* Elfe :
'Somtimes no leſſe buſying his skilfull ſelfe ;
'Upon ſome ugly Monſter (ſeldome ſeene)
'Then on the Picture of faire beauties Queene,
'Even ſo the Lord, that, in his workes variety,
'Wee might the more admire his powerfull deity ;
'And that wee might diſcerne by different features,
'The various kinds of the vaſt Oceans Creatures ;
'Forming this mighty frame, he every kind,
'With divers and peculiar Signets ſign'd.
'Some have their heads groveling betwixt their feet,
'(As th'inky *Cuttles* and the *many* feet :)
'Some in their breaſt (*as Crabs*) ſome headleſſe are,
'Foot leſſe and Fin-leſſe (as the baneſull Hare,
'And heatfull Oyſter) in a heape confus'd,
'Their parts unparred, in themſelves diffus'd.
'Then for their bulk, the *Orke*, *Whirlepoole* and *Whale*
'In greatneſſe paſſe the largeſt ſhips that ſaile,
'Me thinkes I ſee the *Dolphin* ſwiftly paſſe,
'And the rare *Tortoiſe* whoſe ſhell ſeemes as braſſe,
'Which th'*Arabian* makes in ſted to ſtand,
'For hulke at Sea, and for a houſe on Land.
'The da nty *Salmons*, *Chevins* thunder-ſcar'd,
'Feaſt-famous *Sturgeons*, Lampreyes ſpeckle-ſtarr'd,
'Th'adulterous Sar us, and the loving *Mullet*,
'The baneſull *Crampfiſh*, which when in her Gullet,

'She hath receiv'd the ſharp deceitfull hooke,
Suddenly ſpues into the ſilver brooke
Her ſecret-ſpreading, ſudden-ſpeeding bane;
Which, up the line, and all along the cane,
Creeps to the hand of th' Angler; who withall
Benumm'd and ſenſleſſe, ſuddenly lets fall
His hurtfull pole, and his more hatefull prize,
In a deep ſleep upon the ground he lies.
A firmer league of friendſhip is not ſeene,
Than is the *Pearle-fiſh* and the *Prawn* betweene;
Both have but one repaſt, both but one palace,
But one delight, death, ſorrow, and one ſolace:
That lodgeth this, and this remunerates
His Land-lords kindneſſe, with all needfull cates.
For while the Pearle-fiſh gaping wide doth gliſter,
Much fry (allur'd with the bright ſilver luſter,
Of her rich casket) flocks into the Nacre;
Then with a pricke the *Prawne* a ſigne doth make her,
That inſtantly her ſhining ſhell ſhe'll cloſe,
(Becauſe the prey worthy their paine he knowes)
Which gladly done, ſhe ev'nly ſhareth out
The prey betwixt her, and her faithfull ſcout:
And ſo the *Sponge-ſpie*, warily awakes
the *Sponges* dull ſenſe, when repaſt it takes.
But why doe I thus ſearch in *Thetis* lap
For fiſhes kinde, when I am far unapt
To imitate their vertuous quality:
Therefore into the ayre I meane to fly,
And there I ſee the onely Phenyx flie,
So faire a creature dazel'd hath mine eye:
Such forme, ſuch feathers, and ſuch fate God gave her,
That fruitfull Nature breedeth nothing braver:
Two ſparkling eyes; upon her crowne a creſt
Of ſtarry ſprigs (more ſplendent than the reſt)

'A golden downe about her dainty necke,
'Her breaſt deepe purple, and a ſcarlet backe,
'Her wings and traine of feathers (mixed fine)
'Of orient azure and incarnadine.
'He did appoint her fate to be her Phere,
'And deaths cold kiſſes to reſtore her here,
'Her life againe, which never ſhall expire,
'Untill (as ſhe) the world conſume with fire.
'For ſhe becomes out of a ſacred fire,
'Her owne ſelfe's heire, Nurſe, Nurſling, Dam and Sire,
'Teaching us all in *Adam* here to dy,
'That we in *Chriſt* may live eternally.
'Next her the Swallow ſweepeth to and fro,
'As ſwift as ſhafts fly from a Turkiſh bow,
'When (uſe and art, and ſtrength confedered)
'The skilfull Archer drawes unto the head:
'Flying ſhe ſings, and ſinging ſeeketh every where.
'She more with cunning, then with coſt may reere
'Her round-front palace in a place ſecure,
'Whoſe plot may ſerve in rareſt Arch'tecture.
'Tht pretty Larke climbing the welkin cleare,
'Chants with a cheere, *here peer I neer my deare*;
'Then ſtouping thence (ſeeming her fall to rew)
'*Adieu* (ſhe ſaith) *dieu deare deare adieu.*
'The *Spinke*, the *Linot*, and the *Goldfinch* fill
'All the freſh ayre with their ſweet warbles ſhrill.
'But theſe are nothing to the *Nightingale*.
'Breathing ſo ſweetly from a breaſt ſo ſmall,
'So many tunes, whoſe harmony excels;
'Our voyce, our vials and all muſique elſe.
'The *Storke*, ſtill eying her deare *Theſſaly*,
'The *Pelican* conſorteth cheerefully.
'Praiſe-worthy paire, which pure examples yeeld
'Of faithfull father and officious child:

'Th'one

'Th'one quites (in time) her Parents love exceeding,
'From whom she had her birth and tender breeding
'Not onely brooding under her warme breast
'Theire age-chill'd bodies bedrid in the nest;
'Nor onely bearing them upon her back
'Through th'empty ayre, when their owne wings they lacke,
'But also, sparing (this let children note)
'Her daintiest food from her owne hungry throat,
'To feed at home her feeble parents, held
'From forraging, with heavie gives of eld.
'The other kindly for her tender brood
'Teares out her bowels, trilleth out her blood
'To heale her young, and in a wondrous sort
'Unto her children doth her life transport:
'For finding them by some fell Serpent slaine,
'She rents her breast, and doth upon them raine
'Her vitall-humour; whence recovering heate,
'They by her death, another life doe get:
'A type of *Christ*, who sin-thrall'd man to free,
'Became a captive, and on shamefull tree
'(Selfe-guiltlesse) shed his blood, by's wounds to save us,
'And salve the wounds th'old Serpent firstly gave us,
'And so became, of meere immortall, mortall,
'Thereby to make fraile mortall man, immortall.
'There's the fine *Pheasant*, and the *Partridge* rare,
'The lustfull *Sparrow*, and the fruitfull *Stare*.
'The chattering *Py*, the chasteft *Turtle-Dove*,
'The grezell *Quoist*, the *Thrush* that grapes doth love,
'The little *Gnatsnap* (worthy Princes boards)
'And the green *Parrat* fainer of our words.
'The ravening *Kite*, whose traine doth well supply
'A rudders place, the *Falcon* mounting high,
'The *Mar'in*, *Lanat*, and the gentle *Tercell*
'Th'*Ospray* and *Saker* with a nimble *Sarcell*,
'Follow the *Phœnix*, from the cloudes (almost)
'At once discovering many an unknowne coast.

'In

'In the ſwift rancke of theſe fell rovers, flies
'The *Indian Griffin* with the gliſtering eyes,
'Beake *Eagle-like*, backe ſable, ſanguine breſt,
'White (Swan-like) wings, fierce tallons, alwayes preſt
'For bloody battles; for with theſe he teares
'Boars, Lyons, Horſes, Tigers, Buls and Beares.
The feare of him hath made me quite forget
Night Birds and *Water Fowles*, and I as yet
Have writ nothing of *Peacocks* ſtalking grave,
Nor mighty *Eſtridge*, nor the *Eagle* brave,
Nor thouſands more of famous Birds that be
Within the ayre never deſcry'd by me:
For hitherto, what I have boldly writ
Is all but borrowed from more learned wit.
But this I doe acknowledge is mine owne,
To fit the Planets, and to make it knowne
Wherefore they governe every day i'th weeke:
But on this day I'm moſt of all to ſeeke.
Why *Iupiter* ſhould beare ſuch rule and ſway,
To move the Sages place him on this day,
For he was *Saturn's* lofty ſonne and heire,
And as a Plannet in his high carreere.
His Tinnen Chariot ſhod with burning boſſes
Through twice ſix ſignes in twice ſix twelve moneths croſſes.
He rules o'r Princes, Preachers, Biſhops, Prieſts,
Judges, and thoſe that in deepe Councell ſits.
But as he is a God of th'ayre and ſky,
Therefore I thinke over the birds that fly,
Our elders plac'd him on this day, and ſo
Becauſe his brother *Neptune* doth not go
Among the number of the wandring ſcav'n,
Hee hath the power of fiſhes to him giv'n.
Now will I praiſe the Lord for all the good
Nouriſhment we receive from th'ayre and flood,
From fowles of th'ayre and fiſhes of the Sea,
Whoſe copious choyce and number endleſſe be.

Yet

Yet with such food our corps are daily fed,
And on our tables plentifully spread,
And I will pray to God, that I may learne,
From fish and fowles that I in them discerne:
For some are presidents of love and piety,
Others of prudence, and of grave sobriety.
And lastly, I admire Gods wondrous power,
In peopling this most vast and fearefull bower,
With such variety of sundry creatures,
Of admirable kinde, and dainty features.
O Lord, I pray, grant I may ever sing
Thy praise, like warbling birds in welcome Spring,
And that in waters of thy Word I may
Delight as fish to swim there night and day,
And there to learne such knowledge of thy grace,
That I in glory may finde resting place:
Where I shall sing a song among the blest,
And live with God in a perpetuall rest.

Fryday, or dies Veneris.

'HAving the last day ventur'd forth so far,
'On *Neptune's* backe (through winds and waters war)
'I'll row this streake, the harbour to recover,
'Whose shoares already my glad eyes discover.
'*Of all* the beasts that *this day* God did build
'To haunt the hils, the forrest and the fields:
'I see (as Viceroy of their brutish bend)
'The *Elephant* the Vant-gard doth command,
'Worthy that office; whether we regard
'His towred backe where many souldiers ward,
'Or else his prudence, wherewithall he seemes
'T'obscure the wits of human kinde sometimes.
'Neer the *Elephant* comes th'horned *Hirables*,
'Stream-troubling *Camell*, and strong necked *Bull*,

The

'The lazy-paced (yet laborious) Asse,
'The quicke proud *Courser*, which the rest doth passe
'For apt addresse; *Mars* and his Master loving,
'After his hand, with ready lightnesse moving,
'When out of hand, will selfe advance, and bound,
'Corvet, pace, mannage, turne, and trot the round.
'In a fresh troope, the fearefull *Hare* I note,
'The oblivious *Coney* and the brouzing *Goat*,
'The slothfull *Swine*, the golden fleeced sheepe,
'The light-foot *Hart*, that every yeere doth weepe.
'But, of all beasts, none steadeth man so much
'As doth the Dog; his diligence is such:
'A faithfull guard, a wachfull sentinell,
'A painfull purvey'r, that with perfect smell
'Provides great Princes many a dainty messe,
'A friend till death, a helper in distresse,
'Dread of the Wolfe, feare of the fearefull thiefe,
'Fierce combatant, and of all hunters chiefe.
'There skips the *Squirrell*, seeming weatherwise,
'Without beholding of heav'ns twinckling eyes;
'For, knowing well which way the wind will change,
'He shifts the portall of his little grange.
'There's the wanton *Weazel*, and the wily *Fox*,
'The witty *Monkey* that mans actions mocks.
'The sweat-sweet *Civet*, dearely fetcht from far,
'For Courtiers nice, past *Indian Tarnassar*.
'There the wise *Bever*, who pursu'd By foes,
'Teares off his codlings, and among them throwes;
'Knowing the hunters, on the *Pontik* heath,
'Doe more desire that ransome, than his death:
'There, the rough *Hedgehog*, who to shun his thrall,
'Shrinks up himselfe as round as any ball;
'And fastning his slow feet under his chin,
'On's thistly bristles, rowles him quickly in:
'But th'eye of heav'n beholdeth nought more strange,
'Than the *Chamelion*, who with various change

'Receives

'Receives the colour that each object gives,
'And (foodlesse else) of th'ayre alonely lives.
'Oh! who is he that would not be astound,
'To be (as I am) here environ'd round
'With cruell'st creatures, which for mastery
'Have vow'd against us endlesse enmity?
'*Phœbus* would faint, *Alcides* selfe would dread,
'Although the first dread *Python* conquered,
'And th'other vanquisht th'*Erymanthian* Boare,
'The *Nemean* Lyon and a many more.
'What strength of arme, or artfull stratagem
'From *Nile's* fell rover could deliver them,
'Who runs and rowes, warring by land and water
''Gainst men and fishes, subject to his slaughter:
'Or from that furious *Dragon*, which alone
'set on a Roman army; whereupon
'Stout *Regulus* as many engines spent,
'As to the ground would *Carthage* walls have rent.
'What shot free Corslet, or what counsell crafty,
''Gainst th'angry aspick could assure them safety,
'Who (faithfull husband) over hill and plaine
'Pursues the man that his deare Pheer hath slaine;
'Whom he can find amid the thickest throng,
'And in an instant venge him of his wrong.
'What shield of *Ajax* could avoyd their death
'By th' *Basilisk*, whose pestilentiall breath
'Doth pierce firme Marble, and whose banefull eye
'Wounds with a glance, so that the soundest dye.
'From Serpents scap'd, yet am I scarce in safety:
'Alas! I see a Legion fierce and lofty
'Of Savages, whose fleet and furious pace,
'Whose horrid roaring, and whose hideous face
'Make my sense senslesse, and my speach restraine,
'And cast me in my former feares againe.
'Already howles the wastfull *Wolfe*, the *Boare*
'Whets foamy fangs, the hungry *Beare* doth roare,

'The

'The Cat-fac'd *Ounce*, that doth me much dismay,
'With grumbling horror threatens my decay;
'The light foot *Tigre*, spotted *Leopard*,
'Foaming with fury doe beliege me hard;
'Then th'*Vnicorne*, th'*Hyena* tearing-tombs,
'Swift *Manticho's*, and *Nubian Cephus* comes;
'Of which last three, each hath (as here they stand)
'Min's voyce, man's visage, man-like foot and hand.
'I feare the beast bred in the bloody coast
'Of *Cannibals*, which thousand times (almost)
'Re-whelps her whelps, and in her tender womb
'She doth as oft her living brood retomb;
'Then th'monstrous *Porcupine* there bids me battle,
'On whose rough backe an hoast of pikes doth ratle.
'But (courage now) here comes the valiant beast
'The noble Lyon, King of all the rest;
'Who bravely minded, is as milde to those
'That yeeld to him, as fierce unto his foes:
'To humble Suitors neither sterne nor statefull;
'To benefactors never found ingratefull:
'*There's* under Sun (as *Delphos* God did show)
'No better knowlege, than *our selves to know*:
'There is no theme more plentifull to scan
'Than is the glorious goodly frame of *man*.
'For in mans selfe is fire, ayre earth, and Sea;
'Man's (in a word) the worlds *Epitome*
'Or little map: which here my Muse would try
'By the grand paterne to exemplifie:
But my dull Muse shall not eclipse thy shine,
From whom I borrow all these words divine.
For I can little of mans nature speake,
But what I take from thy creation weake:
For here and there I take a little tast
Of thy sweet Nectar, my tart lines to cast
In such a heav'nly smooth delicious mould,
As with the Word of God may firmely hold

Due

Due correſpondence: and make plaine to ſenſe
The wondrous workes of Gods Omnipotence.
'Now God that ſupreame peereleſſe Architect,
'When of mere nothing he did firſt erect
'Heav'n, earth and ayre, and ſeas; at once his thought,
'His Word and deed all in an inſtant wrought:
'But when he would his owne ſelfe's type create,
'Th'honour of nature, th'earths ſole potentate;
'As if he would a councel hold, he citeth
'His ſacred power, his prudence he inviteth,
'Summons his love, his juſtice he adjournes,
'Calleth his goodneſſe, and his grace returnes,
'To (as it were) conſult about the birth
'And building of a ſecond god, of earth;
'Or rather he conſults with his owne Son,
'(His owne true pourtrait) what proportion,
'What gifts, what grace, what ſoule he ſhould beſtow
'Upon his *Vice-roy* of this Realme below.
But of 's particular parts I will not ſpeake,
It is enough in this my borrowed weeke
In generall to write a little ſtory
Of ſoule and bodies firſt created glory.
They that deſire more of the ſame to know,
Learned *Du Bartas* will divinely ſhow.
'Th'Almighty Father, as of watery matter,
'It pleas'd him make the people of the water,
'So of an earthly ſubſtance made he all
'The ſlimy Burgers of this earthly ball;
'To th'end each creature might (by conſequent)
'Part-ſympathize with his owne element.
'Therefore, to forme this earthly Emperor
'He did take earth, and by his ſacred power
'So tempered it, that of the very ſame
'Dead ſtupeleſſe lump did *Adams* body frame:
'Yet not his face downe to the earth-ward bending
'(Like beaſts that but regard their belly ending)

'Fa

'For ever all) but toward the azure skies
'Bright golden *Lamps* lifting his lovely eyes;
'That through their nerves, his better part might looke
'Still to that place from whence her birth ſhee tooke.
'And this moſt peere-leſſe learned Imager,
'Life to his lovely picture to confer,
'Did not extract out of the elements
'A certaine ſecret Chymick Quinteſſence:
'But, breathing, ſent as from the lively ſpring
'Of his divinenceſſe ſome ſmall riverling,
'It ſelfe diſperſing into every pipe
'Of the fraile Engine of this Earthen type.
'In briefe, it's but a breath: Now, though a breath
'Out of our ſtomachs concave iſſueth;
'Yet of our ſubſtance it tranſporteth nought:
'Onely it ſeemeth to be ſimply fraught,
'And to retaine the purer qualities
'Of the inward place whence it derived is,
'Inſpired by that breath: this breath deſire
'I to deſcribe; who ſo doth not admire
'His ſpirit, is ſpriteleſſe, and his ſenſe is paſt,
'Who hath no ſenſe of that admired blaſt.
'Yet wot I well, that as an eye perceives
'All but it ſelfe, even ſo our ſoule conceives
'All, ſave her owne ſelfe eſſence; but the end
'Of her owne greatneſſe cannot comprehend.
'Yet as a ſound eye, voyd of vicious matter,
'Sees (in a ſort) it ſelfe in glaſſe or water:
'So, in her ſacred works (as in a glaſſe)
'Our ſoule (almoſt) may ſee her glorious face.
'Mans compleate nature, imitates the beſt
'And faireſt workes of the Almightieſt,
'By rare effects beares records of its linage
'And high deſcent; and that Gods ſacred Image
'Was in mans ſoule ingraven, when firſt his ſpirit
'(The ſpring of life) did in mans limbs inſpire it:

'For

For as Gods beauties are past all compare,
So is mans soule all beautifull and faire.
As God's immortall; and is never idle:
Mans soule's immortall; and can brooke no bridle,
Of Sloth, to curb her busie intellect,
He Ponders all; she poizeth each effect,
And mans mature and setled Sapience
Hath some Alliance with Gods providence:
God workes by reason; man by rule, God's glory
Of the heav'nly Stages; man of th' earthly story;
God's great high-Priest; man his great Vicar here,
God's Soveraigne Prince; & man his Viceroy deere.
O man! assoone as God had framed thee,
Into thy hands he put this Monarchy;
Made all the creatures know thee for their Lord,
And come before thee of their owne accord:
And gave thee power (as Master) to impose
Fit sensefull names unto the hoast that rowes,
In watery Regions; and the wandring heards,
Of Forrest people; and the painted Birds.
O too-too happy! had that fall of thine
Not canceld so the Character Divine.
But sith our Soules now-sin-obscured light
Shines through the Lanthorn of our flesh so bright,
What sacred splendor will this Star send forth,
When it shall shine without this vaile of earth?
The Soule here lodg'd, is like a man that dwells;
In an ill Aire, annoy'd with noysome smells;
In an old house, open to wind and weather;
Never in health, not halfe an houre together:
Or (almost) like a Spider, who confin'd,
In her webs Center; shak't with every winde;
Moves with an instant, If the buzzing flye
Stir but a string of her Lawne Canopie,
Yet without woman man's but halfe a man,
But a wild wolfe, but a Barbarian,

'Brute, ragefull, fierce, moody, melancholike,
'Hating the light; whom nought but naught could like:
'Borne solely for himselfe, bereft of sence,
'Of heart, of Love, of life, of Excellence.
'God therefore, not to seeme lesse liberall,
'To man, then else to every animall;
'For perfect patterne of a holy Love,
'To *Adams* halfe, another halfe he gave,
'Ta'en from his side, to binde (through every age)
'With kinder Bonds the sacred Marriage.
'For, God empal'd our Grandsires lively looke,
'Through all his Bones a deadly chilnesse strooke,
'Siel'd-up his sparkling eyes with Iron bands,
'Led downe his feet (almost) to *Lethi* sands;
'In Briefe, so numm'd his Soul's and Body's sense,
'That (without paine) opening his side, from thence
'He tooke a Rib, which rarely he refin'd,
'And thereof made the mother of mankinde:
'Graving so lively on the living bone,
'All *Adams* beauties; that, but hardly, one
'Could have the lover from the love descry'd,
'Or knowne the Bridegroome from his gentle Bride:
'Saving that she had a more smiling Eye,
'A smother Chin, a Cheek of purer dye,
'A fainter Voyce, a more inticing face,
'A deeper Tresse, a more delighting grace,
'And in her bosome (more then Lily-white)
'Two swelling Mounts of Ivory, panting light.
'Now, after this ptofound and pleasing Trance,
'No sooner *Adams* ravisht eyes gan glance,
'On the rare beauties of his new-com halfe,
'But in his heart he gan to leap and laugh,
'Kissing her kindly, calling her his life,
'His Love, his stay, his rest, his weale, his wife,
'His other-selfe, his helpe (him to refresh)
Bone of his bone, flesh of his very flesh:

'Sour

Source of all Joyes! ſweet *Hee-ſhee* coupled one,
Thy ſacred birth I never thinke upon,
But (raviſh't) I admire how God did then
Make two of one, and one of two againe.
O bleſſed Bond! Oh happy marriage!
That doſt the match twixt Chriſt and us preſages!
O chaſteſt friendſhip, whoſe pure flames impart
Two ſoules in one, two hearts into one heart!
O holy knot, in Eden inſtituted
(Not in this earth with Blood and wrongs polluted,
Profan'd with miſchiefes, the preſcene of Hell
To curſed creatures that 'gainſt hea'ven rebell)
O ſacred Cov'nant which the ſin-leſſe Sonne
Of a pure Virgin (when he firſt begun
To publiſh proofes of his dread power *Divine*,
By turning water into perfect wine,
At leſſer Cana) in a wondrous manner,
Did with his preſence ſanctifie and honour;
By thy deare favour, after our deceaſe,
We leave-behind our living Images,
Change war to peace, in kindred mu'tiply,
And in our Children live eternally.
By thee, we quench the wilde and wanton fires,
That in our Soule the Paphian ſhot inſpires:
And taught (by thee) a love more firme and fitter,
We find the Mel more ſweet, the Gall leſſe bitter,
Which here (by turnes) heape up our humane life
Ev'n now with joyes, anon with jars and ſtrife.
This done, the Lord Commands the happy paire
With chaſte embraces to repleniſh faire,
Th'unpeopled world; that while the world endures
Here might ſucceed their living portraitures.
He had impos'd the like precept before,
On th'ireſull droves that in the deſarts roar,
The feth'red flocks, and fruitfull-ſpawning legion,
That live within the liquid Chriſtall Region,

'Thenceforth therefore, Beares, Beares ingendered;
'The Dolphins Dolphins; Vultures, Vultures bred;
'Men, men: and nature with a change-leſſe courſe,
Still brought forth Children like their Anceſtors.
'So morne and evening the ſixt day conclude,
'And God perceiv'd that all his workes were good.
Now 'tis apparent why the ſmooth fac'd wench
Upon this day hath the preheminence,
Of other plannets, for ſhe governs thoſe
That unto venery themſelves diſpoſe,
As fidlers, Players, Jewellers, Dyers,
Painters, Dancers, whores, and *Cupids* Squiers:
Her birth was rare: ſhe came of the Seas frath,
Produc't by Saturne, for when he was wrath,
Hee caſt his Fathers members in the Sea,
Of which (as Poets ſay) came this faire ſhee,
'Faire dainty *Venus*, whoſe free vertues milde,
'With happy fruit gets all the world with childe.
'Whom wanton dalliance, dancing and delight,
'Smiles, witty wiles, Youth, love, and Beauty bright
'(With ſoft blind *Cupids* evermore conſort)
'Of lightſome day opens and ſhuts the Port:
'For hardly dare her ſilver doves goe far,
'From bright *Apollo's* glory beaming Car,
O Lord, how wonderous are thy workes Divine!
How in all creatures doth thy glory ſhine!
This day a lone doe's thy rare works declare,
Thy goodneſſe unto ſinfull men who are
Depriv'd, bereav'd of that moſt glorious forme,
With which thou didſt this day his ſoule adorne.
O grant that I may labour to repaire
Thy Image in me, and in Chriſt ſeeme faire,
And that like *Venus* in faire vertues race,
I goe not far from Chriſt the Son of Grace:
But keepe (*I* pray) my body and my minde
From ſinfull luſt O rather let me finde,

A ver-

A vertuous, Carefull, honeſt, loving Mate,
In Joy and peace to ſpend this mortall ſtate.

Saturday or Dies Sabbati:

THe cunning *Painter*, That with curious care,
'Limming a Land ſcape, various, Rich, and rare,
'Hath ſet a worke, in all and every part,
'Invention, Judgement, Nature, Uſe, and Art;
'And hath at length (t'immortallize his name)
'With weary Pencill perfected the ſame;
'Forgets his paines; and, inly fill'd with glee,
'Still on his *Picture* gazeth greedily.
'Firſt, in a Mead he markes a friſking Lamb,
Which ſeemes, (though dumb) to bleat unto the dam,
Then he obſerves a wood, ſeeming to wave:
Then th'hollow boſome of ſome hideous cave:
Here a high-way, and there a narrow path:
Here pines, there oakes torne by tempeſtuous wrath:
Here from a craggy Rocks ſteep-hanging Boſſe
Thrumm'd halfe with Ivy, halfe with criſped Moſſe)
A ſilver Brooke in broken ſtreames doth guſh,
And headlong downe the horned Cliff doth ruſh,
Then, winding thence above and under ground,
A goodly Garden it bemoateth round:
There on his knee (behind a Box-tree ſhrinking)
A skillfull Gunner with his left eye winking,
Levells directly at an Oke hard by,
Whereon a hundred groaning Culvers cry;
Downe falls the Cock, up from the Touch-pan flies,
A Ruddy flaſh that in a moment dies.
Off goes the gun, and through the Forreſt rings;
The thundring Bullet, borne on fiery wings:
Here, on a greene, two Striplings, ſtripped light,
Run for a prize with labourſome delight;
A duſty cloud about their head doth floe
Their Feet, and head, and hands, and all doe goe)

'They fweltrin ſweat; and yet the following rout
'Haſtens their haſte, with many a cheerefull ſhout.
'Here ſix pyed Oxen, under painefull Yoke,
'Rip up the folds of *Ceres* winter Cloak.
Here in the ſhade a pretty Shepheardeſſe,
'Brings ſoftly home her bleating happineſſe;
'Still as ſhe goes, ſhe ſpins; and as ſhe ſpins,
'A Man would think ſome Sonnet ſhe begins,
'Here runs a River, there ſprings forth a fountaine,
'Here vailes a Valley there aſcends a mountaine,
'Here ſmoakes a Caſtle, there a City fumes,
'And here a Ship upon the Ocean loomes.
'In briefe, ſo lively Art hath nature ſhap't,
'That in his worke, the workmans ſelfe is rapt,
Unable to looke off; for looking ſtill,
'The more he lookes, the more he findes his skill:
'So th' Architect (whoſe glorious workman ſhips,
'My Cloudy Muſe doth but too-much eclipſe)
'Having with Pain-leſſe paine, and careleſſe care
'In theſe *ſix dayes*, finiſh't the Table faire
'And infinite of the' *univerſall Ball*,
'Reſted *this day*, to' admire himſelfe in all:
'And for a ſeaſon, eying nothing elſe,
'Joyes in his worke, ſith all his worke excells
'(If my dull, ſtutting, frozen eloquence
'May dare conjecture of his high intents)
'One while, hee ſees how the ample Sea doth take,
'The liquid homage of each other lake;
'And how againe the heav'ns exhale, from it,
'Abeundant vapours (for our benefit.)
'And yet it ſwells not for thoſe tribute ſtreames,
'Nor yet it ſhrinks not for thoſe boyling beames;
'There ſees he th'Ocean, peoples plenteous broods,
'And ſhifting courſes of the Ebs and floods;
'Which with inconſtant glances night and day;
'The lower Plannets forked front doth ſway.

Amon

'Anon, upon the flowery Plaines hee lookes,
'Laced about with ſnaking ſilver Brookes,
'Now, he delights to ſee foure Brethrens ſtrife,
'Cauſe the worlds peace, and keepe the world in life:
'Anon, to ſee the whirling Spheares to roule,
'With reſtleſſe dances about either Pole;
'Whereby, their Creſſets (carryed divers wayes)
'Now viſit us, Anon th' *Antipodes.*
'It glads him now, to note, how th'Orbe of flame,
'Which girts this Globe, doth not enſire the frame:
'How th'aires glib-gliding firmeleſſe body beares,
'Such ſtore of fowles, haile-ſtormes and floods of teares,
'How th' heavy water, proneſt to deſcend,
'Twixt Aire and earth is able to depend.
'And how the dull earths propleſſe maſſie Ball,
'Stands ſteddy ſtill, juſt in the midſt of all.
'Anon his noſe is pleas'd with fragrant ſents
'Of Balme, and Baſill, Myrrh, and Frankincenſe,
'Thyme, Spiknard, Hyſop, Savory, Cinamon,
'Pink, Violet, Roſe, and Clove-Carnation.
'Anon, his ear's charm'd with the melody
'Of winged conſorts-curious harmony:
'For, though each Bird, guided with Art-leſſe Art,
'After his kind, obſerve a ſong apart,
'And yet the burden of their ſeverall layes
'Its nothing but the heav'n-Kings glorious praiſe.
'In briefe th'Almightie's eye, and *Noſe*, and *Eare*,
'In all his workes, doth nought *ſee*, *ſent*, or *heare*,
'But *ſhowes* his greatneſſe, *Savors* of his grace,
'And *ſounds* his glory, over every place.
'But above all, Mans many beauteous features
'Detaine the Lord more then all other creatures:
'Man's his owne Minion; Man's his ſacred Type:
'And for mans ſake, he loves his workemanſhip:
'Not that I meane to faine an idle God,
'That lurks in heav'n and never lookes abroad,

'That crownes not vertue, and corrects not Vice,
'Blind to our ſervice, deafe unto our ſighs;
'A Pagan Idoll, voyd of power and Piety,
'A ſleeping Dormouſe (rather) a dead Deity;
'For though (alas) ſometimes I cannot ſhun;
'But ſome prophane thoughts in my mind will run,
'I never thinke on God, but I conceive
'(Whence cordiall comforts Chriſtians ſoules receive)
'In God, Care, Counſell, Juſtice, Mercy, Might,
'To puniſh wrongs, and Patronize the right:
'Sith Man (but Image of the Almightieſt)
'Without theſe gifts is not a man, but Beaſt.
'God is not ſitting (like ſome Earthly ſtate)
'In proud Theater him to recreate
'With curious objects of his eares and eyes
'(Without diſpoſing of the Comedies)
'Content t'have made (by his great word) to move
'So many Radiant Stars to ſhine above;
'And on each thing with his owne hand to draw.
'The ſacred text of an eternall Law:
'Then, boſoming his hand to let them ſlide,
'With raines at will, whether that Law ſhall guide:
'Like one that lately having forc't ſome lake,
'Through a new Channell a new courſe to take,
'Takes no more care thenceforth to thoſe effects,
'But lets the ſtreame run where the ditch directs.
'The Lord our God wants neither diligence,
'Nor love, nor Care, nor power, nor providence,
'Hee prov'd his power, by *making* all of nought
'His diligence, by *ruling* All he wrought:
'His care in *ending* it in ſix dayes ſpace;
'His love in *building* it for *Adams* race,
'His providence (Maugre Times waſtfull rages)
'*Preſerving* it ſo many yeares and Ages.
'For, O! how often had this goodly Ball
'By his owne greatneſſe caus'd his proper fall?

How

'How often had this world deceaſt, except
'Gods mighty Armes had it upheld and kept?
'God is the Soule, the life, the ſtrength, and ſinnew,
'That quickens, moves, and makes this frame continue.
'God's the maine ſpring, that maketh every way,
'All the ſmall wheeles of this great Engin play.
'God's the ſtrong *Atlas*, whoſe unſhrinking ſhoulders
'Have beene and are heav'ns heavy Globes upholders.
'God makes the fountaines run continually,
'The dayes and nights ſucceed inceſſantly:
'The Seaſons in their ſeaſon he doth bring,
'Summer and Autumn, Winter, and the Spring:
'God make's th'earth fruitfull, and he makes the earth's
'Large ſides not yet faint for ſo many births.
'God makes the Sun and Stars, though wondrous hot,
'That yet their heat, themſelves influmeth not;
'And that their ſparkling beams prevent not ſo,
'With woefull flames, the *laſt* great *day* of woe,
'And that (as mov'd with a contrary wreſt)
'They turne at once both North, and Eaſt and Weſt;
'Heav'ns conſtant courſe, his heaſt doth never break:
'The floting water waiteth at his beck;
'Th' Aire's at his caſt, the fire at his command,
'The earth is his; and there is nothing fam'd
'In all theſe kingdomes, but is mov'd each houre,
'With ſecret touch of his eternall power.
'God is the Judge, who keepes continuall Seſſions,
'In every place to puniſh all tranſgreſſions;
'Who void of Ignorance and Avarice,
'Not won with bribes, nor wreſted with device,
'*Sans* feare, or favour; hate, or partiall Zeale;
'Pronounceth judgements that are paſt appeal.
'Himſelfe is judge, Jury, and witneſſe too,
'Well knowing what we all think, ſpeake, or doe:
'He ſounds the deepeſt of the doubleſt heart,
'Searcheth the Reins, and ſifteth every part:

'He ſees all ſecrets, and his *Lynx*-like eye
'(Yer it be thought) doth every thought deſcry:
'His ſentence giv'n, doth never prove in vaine;
'For, all that heav'n, earth, ayre and ſea containe,
'Serve him as Sergeants; and the winged Legions
'That ſoar above the bright ſtar-ſpangled Regions,
'Are ever preſt, his powerfull miniſters:
'And (laſtly) for his executioners,
'Satan aſſiſted with th'infernall band,
'Stands ready ſtill to finiſh his command.
'God (to be briefe) is a good Artizan,
'That to his purpoſe aptly mannage can,
'Good or bad tools: for, for juſt puniſhment,
'He armes our ſins, us ſinners to torment.
'And to prevent th'ungodly's plot, ſometime
'He makes his foes, (will nill they) fight for him.
'Though then, the Lords deep wiſdome, to this day,
'Worke in the worlds uncertaine certaine ſway.
'Yet muſt we credit, that his hand compos'd
'All in ſix dayes, and that he then repos'd;
'By his example, giving us beheſt
'On the ſeventh day for evermore to reſt:
'For, God remembred that he made not man
'Of ſtone or ſteel, or braſſe *Corinthian*:
'But lodg'd our ſoule in a fraile earthen maſſe,
'Thinner than water, britler than the glaſſe.
'He knowes our life is by nought ſooner ſpent,
'Than having ſtill our minds and bodies bent.
'A ſouldier that a ſeaſon ſtill hath laine,
'Comes with more fury to the field againe:
'Even ſo, this body, when (to gather breath)
'One day in ſev'n at reſt it ſojourneth;
'It recollects his powers, and with more cheer
'Falls the next morrow to his firſt career.
'But the chiefe end this precept aymes at, is
'To quench in us the coals of covetize;

'That

'That while we rest from all prophaner arts,
'Gods Spirit may worke in our retired hearts;
'That we down-treading earthly cogitations,
'May mount our thoughts to heav'nly meditations.
'Following good Archers guize, who shut one eye,
'That they the better may their marke espie.
'For, by th' Almighty, this great holy day
'Was not ordain'd to dance, to maske and play,
'To slug in sloth, to lash out in delights,
'And loose the reines to raging appetites:
'To turne Gods feasts to filthy *Lupercalls*,
'To frantike *Orgies*, and fond Saturnalls:
'To dazle eyes with our vain-glorious splendor,
'To serve strange gods, or our ambition tender;
'As the irreligion of loose times hath since
'Chang'd the prime Churches chaster innocence.
'God would that men should in a certaine place
'This day assemble as before his face,
'Tending an humble and attentive eare
'To learne his great names dear-dread loving-feare,
'He would that there the faithfull Pastor should
'The Scriptures marrow from the bones unfold,
'That we might touch with fingers (as it were)
'The sacred secrets that are hidden there.
'For, though the *reading* of those holy lines
'In private houses somewhat move our minds;
'Doubtlesse, the doctrine *preach'd* doth deeper pierce,
'Proves more effectuall, and more weight it bears.
'He would that there in holy Psalmes we sing
'Shrill praise and thanks to our immortall King,
'For all the liberall bounties he bestow'th
'On us and ours, in soule and body both:
'He would that there we should confesse his Christ
'Our only Saviour, Prophet, Prince and Priest,
'Solemnizing (with sober preparation)
'His blessed seales of reconciliation:

'And

'And in his Name, beg boldly what wee need,
'(After his will) and be assur'd to speed;
'Sith in th'exchequer of his clemency
'All goods of fortune, soule and body ly.
'He would this Sabbath should a figure be,
'Of the blest Sabbath of eternitie:
'That the grand *Iubile*, the feast of feasts,
'Sabbath of Sabbaths, endlesse rest of rests;
'He would this day, our soule (sequestered
'From busie thoughts of worldly cares) should read
'In heav'ns bow'd arches, and the elements,
'His boundlesse bounty, power and providence,
'That every part may (as a Master) teach
th'illiterate, rules past a vulgar reach.
'The world's a Schole, where (in a generall story)
'God alwayes reads dumb lectures of his glory.
'The world's a booke in *Folio* printed all
'With God's great works in Letters capitall.
'Each creature is a page; and each effect
'A faire character, voyd of all defect.
'Heare this dumb Doctor, study in this booke,
'Where day and night thou maist at pleasure looke.
'And thereby learne uprightly how to live;
'For every part doth speciall lessons give,
'Even from the gilt studs of the firmament,
'To the base centre of our element.

The reasons why the Sages on this day
Doe place the Planet *Saturne*, to beare sway
Are most conspicuous, hence I'll show his birth;
Cœlum begot him, *Vesta* brought him forth,
He was produced of the earth and sky,
Being the foundation of the progeny,
Of heathen Gods, as *Pluto*, *Neptune*, *Iove*,
And *Venus* her fairefelfe, goddesse of Love.
The time he liv'd was call'd the golden age;
For, earth brought fruit without the Plowes tillage.

Men

Men peacefull were, and did to reſt repoſe,
But by his ſonnes there much contention roſe:
'Ingenious *Saturne* Spouſe of memory,
'Father of th'age of gold though coldly dry,
'Silent and ſad, bald hoary wrinckle faced,
'Yet art the firſt amongſt the Planets placed;
'And thirty yeeres his leaden coach doth run,
'Yer it arrive where his carere begun.
He governes Moores, Monks and the antient Jewes.
Decrepid old men, and all thoſe that uſe
To worke in Leather, earth, or on a grave,
To ſhow that mens deſire is reſt to have.
Therefore the uſe of this day ſhall be this,
To contemplate of heavens glorious bliſſe;
Ye heathen Poets, henceforth let be dumb
Your fabled praiſes of *Elizium*;
For, the Almighty made his bliſſefull bowers
Better, far better, than what's fain'd of yours.
Your's but a ſhadow, and a fabled ſtory,
But this is perfect reall ſolid glory:
For never any eye, nor eare nor heart
Could ſee, heare or perceive of the leaſt part
Of that great glory, yet I doe admire,
How heathen men ſo highly ſhould aſpire:
For in their fained ſtories they ſuppoſe,
Strange bleſſings *Iove* on their juſt men beſtowes.
Great *Iove* is he that rules the ayre and sky,
And is adorned with great Majeſty.
In his right hand is the *Amalthean* horne,
But in his left, thunder and furie's borne.
He can command all other heathen gods,
Rewarding Vertue, Vice correct with rods.
With thundring ſtormes he makes the earth to ſhake,
And in his fury *Pluto's* ſelfe to quake:
But in his clemency he powreth downe
Sweet Honey Nectar, Vertues head to crowne

His

His palace he doth keepe in royall sort,
For all the Gods attend upon his court.
Pallas for wisdome, *Venus* for beauties grace,
Mercury there for eloquence hath place,
Bacchus for joy, *Vulcan* the fiery God
For zeale: for love *Cupid* hath there abode.
Pan and *Apollo* with their musique shrill,
Doe all heav'ns Court with blissefull pleasure fill.
Thus are *Pandora's*, or the vertuous blest,
And live with *Iove* in a perpetuall rest.
But whither doe I run out of my story,
Thus to insist on heathens fained glory?
O! let me now with eye of faith behold
A glorious city all of beaten gold.
The walls of Jasper, and the gates shin'd bright,
Being twelve in number, each a Margarit:
The streets and lanes were paved every one
With gold, inlaid with pearles and pretious stone.
There is no need of Sun or Moone, or Star,
For Christs bright glory passeth all these far
Who sits i'th midst, and shineth cleare and bright:
There is no darknesse, nor no dismall night.
And from Christs throne, a stream of water cleare,
Doth flow as Christall, and there doth appeare,
Upon each bancke the Tree of life to grow,
Which beares perpetuall fruit, there is no wo,
No griefe nor sorrow, nor the dreadfull feare
Of death or danger, as we live in here.
This Citie's breadth and length both equall are,
Twelve thousand furlongs, each it is foure square:
And there the Saints keep a perpetuall feast,
With joy and rest that cannot be expresst.
Thus is this happy place describ'd by *Iohn*,
In the last Tract of his blest vision.
By the most glorious things, that we doe know
The glorious blessednesse thereof to show.

Now

Now learn'd Divines say man by his creation
Hath in three places his aboad and ſtation:
The firſt is in a narrow darkſome place,
The ſecond's in this faire worlds mantled face.
Cœlum Empyreum is the laſt, which is
In life to come, place of eternall bliſſe.
Now, what proportion this life doth ſurpaſſe,
The life we had in that moſt narrow place:
The ſame and much more to the Saints are giv'n
In that moſt glorious happy place call'd heav'n:
For this worlds globe compared to heav'n bright,
Is but a point, a pricke voyd of true light:
So I conclude, as this world doth exceed
My mothers wombe wherein ſhee did me breed,
So beauty, pleaſure, joy, delight and bliſſe,
So doth that palace far ſurmount all this.
And as a living man in wit and ſtrength,
Beauty and learning bodies, breadth and length,
Doth farre exceed a childe in's mothers belly,
So, and much more Saints in this royall City
Doe far excell men on this earthly ſtation
In beauty, knowledge, and in true ſalvation:
And as great horror would a Saint be in,
To come from heav'n to earth to live in ſin:
As a man growne would feare to goe againe
Into his mothers womb, there to remaine:
And as the nine moneths there compar'd unto
An old mans life is little: even ſo,
And more, Eternity doth paſſe all time
That men here live, why ſhould I then thus rime,
To make conjecture what the learned are
Ignorant of, and I in wit am bare,
Therefore I'll leave to ſpeake of this bleſt place,
And view the jewels in this golden caſe:
Firſt, there's the preſence of the Lord of hoaſts,
I meane the Father, Sonne and holy Ghoſt,

The Fathers Majesty and glorious might,
And Christ at's right hand deckt with wondrous light.
The Spirit in milk white robes of sanctity,
One God in three, and three in unity;
On either side a quiet of Angels sings,
Archangels, Cherubins and Seraphins,
The soules of righteous men and blessed Saints,
Apostles, Prophets, Martyrs, Innocents,
There shall appeare with crownes upon their heads
For their victorious acts and worthy deeds;
These keepe a Sabbath in eternall rest,
Such glorious joy can never be expresst.
There's rest, no toyle, there's joy without all paine,
Peace without strife, content that is not vaine.
There's safety without feare, blisse without end,
O! that God would my poore soule thither send.
For here I labour, and have seldome peace,
Content's a rare thing, vaine lasts never cease;
But there I should hold a perpetuall feast,
Sing such a sacred song as heav'n likes best,
Weare such a crowne as never should decay,
Possesse a dwelling that ne'r falls away,
Fully enjoy God, and see his bright face,
Whose presence onely makes a happy place.
Therefore the godly say, it is small paine
Hell torments to endure, this to obtaine.
Therefore I humbly pray I may so here
Upon the earth live, that I may appeare
After my soule hath put off's mortall case,
Pure and unspotted in this resting place;
Then should I truly keepe a Sabbath day,
And in bright glory ever rest for ay.
Where with the Prophets, and Apostles zealous,
The Constant Martyrs, and our Christian fellowes,
Gods faithfull servants, and his chosen sheepe,
In Heav'n I hope (within short time) to keepe.

FINIS.